

HISTORY  
*of the*  
Walnut Street Baptist  
Church

*of*  
LOUISVILLE, KENTUCKY



1815 ————— 1900

Prepared by DR. T. T. EATON

1900 ————— 1937

Prepared by a Committee of the Deacons

S. B. TINSLEY    R. C. BOWDEN    DR. W. M. RANDALL

and assisted by

WM. O. CARVER, Jr.

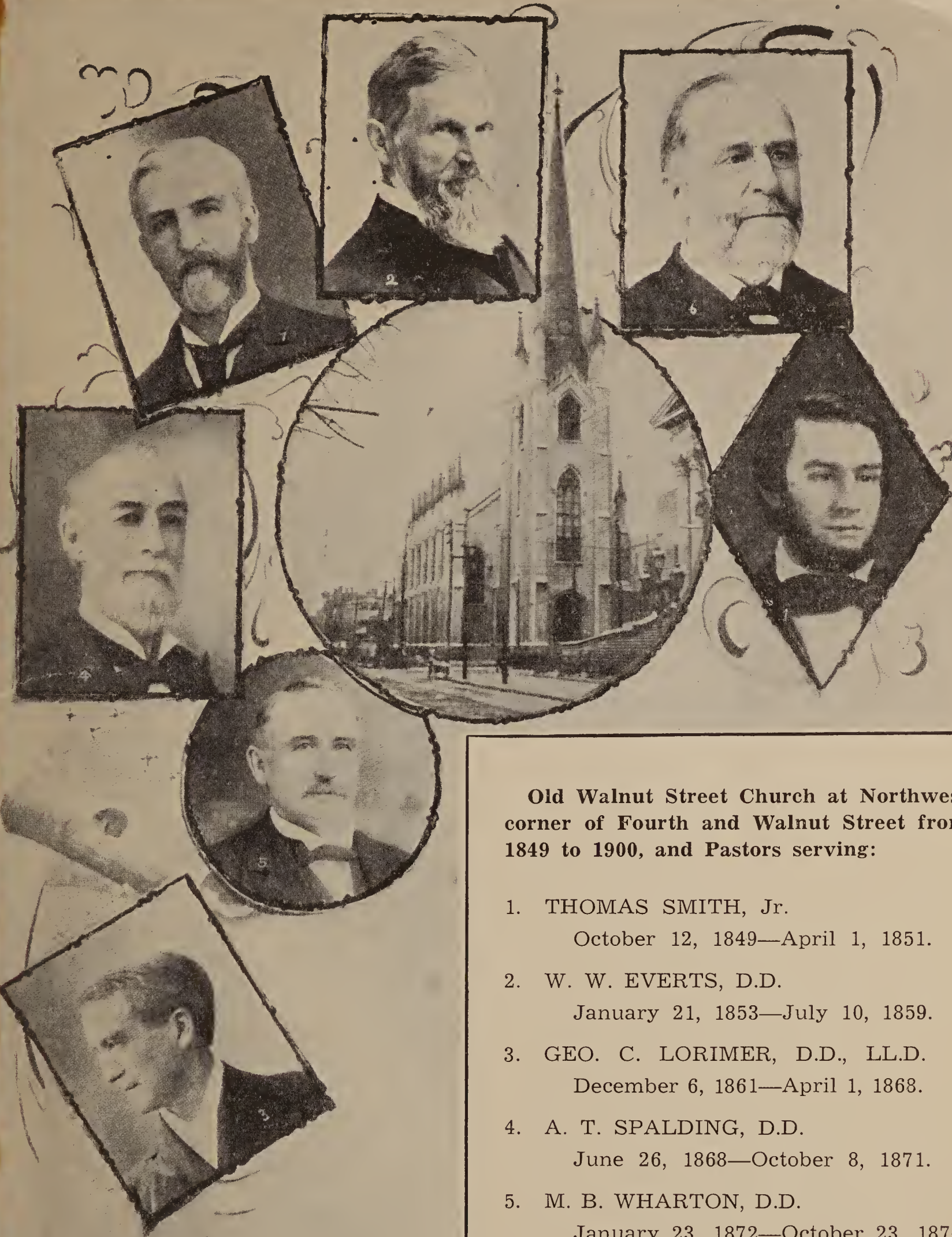
PRICE 25 CENTS

WESTERN RECORDER









**Old Walnut Street Church at Northwest corner of Fourth and Walnut Street from 1849 to 1900, and Pastors serving:**

1. THOMAS SMITH, Jr.  
October 12, 1849—April 1, 1851.
2. W. W. EVERTS, D.D.  
January 21, 1853—July 10, 1859.
3. GEO. C. LORIMER, D.D., LL.D.  
December 6, 1861—April 1, 1868.
4. A. T. SPALDING, D.D.  
June 26, 1868—October 8, 1871.
5. M. B. WHARTON, D.D.  
January 23, 1872—October 23, 1874.
6. J. W. WARDER, D.D.  
June 11, 1875—July 7, 1880.
7. T. T. EATON, D.D., LL.D.  
May 1, 1881—June 29, 1907.





# HISTORY

of the

## Walnut Street Baptist Church

1815 to 1900

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BY T. T. EATON, D.D., LL.D.

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[*Prepared for the recent Jubilee Meeting*]

THE first Baptist Church in Jefferson County was the Beargrass church, located some eight miles from the Court House, on the right of the Shelbyville Turnpike. It has long been extinct, although the Eight-mile Baptist Mission, of the Walnut Street Church, stands near the site. This church was organized in January, 1784, by the Rev. John Whittaker. Louisville was then six years old, and had, according to an account of the period, "sixty-three houses finished, thirty-seven partly finished, twenty-two raised but not covered, and more than one hundred cabins."

The first sermon, by a preacher of any denomination, ever delivered in Louisville, was, according to the best evidence within reach, by Squire Boone, a brother of the great pioneer, Daniel Boone. It was in the year 1815, in the house of Mark Lampton, near where the United States Marine Hospital now stands, that the First Baptist Church of Louisville was organized by the Rev. Hinson Hobbs, with fourteen members. The minutes of the Long Run Association, which met in September, 1815, have this item: "A church at Louisville applied for admission and was received." This associational meeting was held at "Bethel meeting-house the first Saturday, Sunday and Monday in September, 1815." The body had been organized in 1803. Referring to the statistical tables, we find that the First Church then reported twenty-two members, with Abraham Fields and Samuel

Applegate, messengers. The annual sermon at this meeting was preached by the famous John Taylor, from I Cor. 12:13: "For by one Spirit are we all baptized into one body."

In 1816, there were thirty-one members; in 1819, fifty-one, and in 1820, seventy-two. The Rev. Hinson Hobbs was succeeded as pastor by the Rev. Philip S. Fall, who afterward became a leader in the religious movement, headed by Alexander Campbell, and who died at a ripe old age not long since. He served the church as pastor four years, in which time it grew to have 107 members. For five years the pulpit was supplied by the Revs. Benj. Allen and John B. Curl, under whose labors the church grew to have 294 members. In 1831, there was no report made to the association, owing to the disturbed condition of the church, which was caused by both these ministers adopting the views of Mr. Campbell, and carrying with them about half the church. The Rev. George Waller then became pastor, and labored till 1834, when he was succeeded by the Rev. J. S. Wilson, who died in the pastoral service, August 28, 1835, at which time the church had 304 members.

In the associational minutes for 1832, there occurs for the first time a name that, for many years afterward, was quite prominent both in church and in the association—C. Van Buskirk. In 1836, the Rev. W. C. Buck, a man of princely presence, who had been an officer in the war of 1812, became pastor. He was a man of great power, and he made a profound impression on the people of Kentucky and of the South. He remained pastor until 1840, when he became general agent of the General Association of the Baptists of Kentucky, which body had been organized in 1837 in the First Church. In 1838, the following query and answer appear on the minutes of Long Run Association:

"Query from the church at Louisville, 'ought not this association to appoint messengers to the General Association of the Baptists of Kentucky, and recommend to the churches to do the same?' Answer—yes, and appointed Brethren W. C. Buck, John L. Waller, R. Giddings and J. Huley our messengers to the General Association." This shows the interest the church took in the cause of missions.

## GENERAL ASSOCIATION ORGANIZED

The General Association of the Baptists of Kentucky was organized in the First Church, October 10, 1837. The sermon was preached by William Vaughan, from Acts 20:24. W. C. Buck called the meeting to order; George Waller was made temporary chairman, with J. M. Pendleton and John L. Waller as clerks. After the adoption of the Constitution, George Waller was chosen Moderator; J. E. Tyler, Recording Secretary; J. L. Waller, Corresponding Secretary, and Charles Quiry, Treasurer. The messengers of the First Church to this meeting were: W. C. Buck, B. F. Farnsworth, H. C. Thompson, C. Van Buskirk, C. Quiry, Wm. Colgan, F. Garr, John B. Whitman, J. E. Tyler, H. W. Nash, T. R. Parrent, and J. L. Waller. All of these have gone to their reward. The only surviving member of that epoch-making body is Deacon M. W. Sherrill, who came as a messenger from Russell Creek Association.

## SECOND CHURCH ORGANIZED

After losing Dr. Buck, the church was served by the Rev. John Finley, who removed to Tennessee after a year's service. It was during the pastorate of Dr. Buck, in 1838, that nineteen members withdrew and formed the Second Baptist Church, under the pastoral care of the Rev. Reuben Morey.

Since the Walnut Street Church was formed, by the union of the First and Second Churches, it is needful to trace the history of both bodies up till the union in 1849. I will continue with the First Church, and then come back and trace the Second. In the year 1841, the First Church had a great revival, resulting in 104 baptisms. They reported to the association 697 members, with W. C. Buck, Wm. Colgan, C. Van Buskirk and G. W. Garrison, messengers. Next year 559 colored members were dismissed to form the First Colored Baptist Church, leaving the First Church with 279 white members.

On the first of January, 1842, the East Baptist Church was organized from the First Church, with "three male and seven female members," so reads their letter to the associa-



tion, which letter further informs us that they had "a comfortable brick house on Green Street, between Floyd and Preston, capable of great enlargement, and situated in what has been heretofore a very destitute part of the city." Dr. W. C. Buck organized the church, and was the first pastor. The church building was erected largely at his personal expense, he being a man of fortune.

Dr. A. D. Sears became pastor in 1843, and he was the last pastor of the First Church, resigning only a little while before the union. The minutes of the association for 1843 tell that "the Female Missionary Society (of the First Church) contributed, during the year, \$153.50 to the American Indian Mission Association." This was a favorite object of benevolence with the church.

The earliest minutes of the First Church I can find, cover the period from January 20, 1844, to May, 1848. The business opened at the former date with "enquiring for the fellowship of the church," and one of the brethren reported that a certain sister "had been attending balls and dancing;" that he had "visited her and admonished her of the sinfulness of her conduct; whereupon she manifested penitence and sorrow for her behaviour, and hoped the church would forgive her." She was duly forgiven. Committees in the cases of three other dancing members made their reports. Brother G. Gates was moderator, and Brother Gideon Shryock was clerk.

At the next regular meeting, February 17, 1844, "the fellowship of the church was inquired for;" the same brother who reported on the dancing sister the month previous, now reported that one of the sisters and three of the brethren "had been attending balls and dancing," and that one brother "was in the habit of drinking liquor and becoming intoxicated."

At this meeting A. D. Sears was moderator. The business largely consisted of reports of committees appointed to visit and labor with dancing members. Some of these were present, made acknowledgments and were forgiven. A committee to repair the fence was appointed, and was



“granted further time” when they had no report to offer, till finally they reported “that Brother Needham had repaired the fence, without charge;” “whereupon, on motion, the thanks of the church were voted to Brother Needham.” (June 5, 1844.)

Discipline was very strict. A large part of the business at each monthly meeting consisted of cases of discipline. Exclusions from the fellowship of the church were frequent. On January 17, 1845, a preacher was excluded; on the fourteenth of the following March, a brother was arraigned for “making bets on the late Presidential election.” He made confession and was forgiven. One sister was arraigned for slander, but she expressed penitence and was forgiven. As a rule, the sisters were brought up for dancing and the brethren for drinking, though other offenses were noted. One brother, in 1846, was excluded for attending a circus.

There was also a care in receiving members which we do not find in later years. Under date of January 15, 1847, I find this item: “The committee in the case of Mrs. G——, reported that they had visited her and conversed freely with her, and was entirely satisfied with her standing in society, and that she ought to be encouraged to unite with the church. The report was received and the committee discharged. Voted that upon application of Mrs. G—— to the church, if her religious experience be satisfactory to the church, that she be received into the church.”

#### MUSIC TROUBLE

Back in those “good old times” they actually had trouble about their church music, and the relations of the choir to the congregation were not always of the most cordial nature. Under date of February 17, 1844, I find this item: “*Resolved*, That no instrumental music be allowed in this church, without the consent of the church.” And only two days later, at a called meeting, a committee was appointed “to report resolutions, expressive of the sense of the church in relation to the introduction of instrumental music by the choir, in violation of the resolution adopted by the church

on Saturday last." Whereupon the leader of the choir arose and said that he was "directed by the choir to bring the instrument to the church, and did so supposing the objections to its introduction had been removed." The instrument in question was a base viol. Brother John M. Delph introduced a motion that settled the trouble, and frequently the record shows the good and wise service rendered by this honored brother. Some time afterward the choir presented a lengthy and elaborate appeal to be allowed greater liberties, begging the church not to "blast our (their) hopes and prostrate the present expectations of the public." Whereupon a committee was appointed "to confer with the choir in relation to the difficulty between them and the church." On the presentation of the report of this committee the choir were invited to "resume their places in the gallery" . . . . "in the enjoyment of all their original privileges." Later a committee was appointed "to suggest some plan by which the singing in the church can be improved." The record tells us that the report of this committee was adopted, but fails to tell us what the report was; so posterity loses the benefit of this committee's wisdom. But some time afterward I find the following entry: "On motion, it was voted that the choir occupy for singing purposes that part of the meeting-house which may suit their own convenience."

#### FOURTH CHURCH ORGANIZED

On December 7, 1845, the Fourth Baptist Church was organized—largely from the First Church. The record states that "Elder Elliott made the organizing prayer" on that occasion, while Elder Sears gave the charge to the new church, and Elder T. S. Malcom "gave an instructive address." What became of this church I have been unable to learn.

The report to the association for 1846, shows that the list was divided into 358 white and 113 colored members, and this separation was kept up after the union of the First and Second Churches.



## SECOND CHURCH SKETCHED

Let us now go back and trace the history of the Second Baptist Church up to the time of the union. Unfortunately the early records of this church have not been preserved, so I have been obliged to gather what information is presented from other sources. This church was organized in 1838, with nineteen members, and the Rev. Reuben Morey was the first pastor. His service was brief, for in 1839 they report to the association that the Rev. F. A. Willard was their pastor. He, C. Quiry and Thomas Parrent were the messengers. They then reported thirty-two members. After two years they reported only forty-one members, but the next year (1842), after the Rev. Thomas S. Malcom had become their pastor, they reported ninety-six—fifty-three having been added by experience and baptism. The associational minutes for the year 1842, contains the following in regard to this church:

“Second Baptist Church, Louisville. In February, the pastor, Elder F. A. Willard, tendered his resignation, to take effect the first of May, which was accepted. In April, a protracted meeting commenced, which continued ten weeks. The preaching was principally by the pastor and T. S. Malcom. . . . More than fifty converts were baptized as the fruits of this precious revival. T. S. Malcom, the pastor of this church, was ordained July 8. The church maintains four prayer meetings a week, (two of them by the young converts), has a flourishing Sabbath School, observes the concert of prayer for missions on the first Monday in each month, at which a collection is always taken up, and reports that in accordance with the recommendation of the association last year, they have by the “dollar plan” raised nearly seventy dollars for Georgetown College.”

The revival spirit remained with this church, and the next year they reported to the association fifty-five baptisms and 161 members, with \$240.00 raised for Foreign Missions and \$70.00 for Home Missions. The minutes for 1843 contain the following interesting item in regard to this church:

"A Maternal Society has been formed, and the mothers belonging to it meet on the first Thursday in each month to pray for the salvation of their children." Would that such societies were multiplied. The next year they report "the church observes the last Thursday in February as a day of fasting and prayer."

In 1845, I note the presence of some new names in the list of messengers—J. E. Tyler, A. Peter, C. C. P. Crosby and C. S. Tucker. In March, 1847, Dr. T. G. Keene became pastor. The church was not represented that year at the association, but in 1848, they send a large delegation, and they report: "Elder H. Goodale has been dismissed and set apart as a missionary to China."

Dr. Keene's pastorate lasted only two years, and he afterward became one of our most eminent and distinguished ministers. In September, 1849, the delegation to the association was headed by the Rev. Sidney Dyer, who was supplying the pulpit, and he was accompanied by A. T. Heath, A. S. Woodruff and Gustavus A. Hull.

#### UNION OF FIRST AND SECOND CHURCHES

Both the First and Second Churches were without pastors, and the eyes of both were turned to a rarely-gifted young man, the Rev. Thomas Smith, Jr. He visited both churches, delighted both, and was unanimously called by both. The First Church occupied a house, jointly, with the Masons, at Fifth and Green Streets, while the Second Church were just abandoning their old place on the north side of Green Street, between First and Second, and were building on the corner of Third and Guthrie. Elder Smith accepted both calls, and led in the union of the two churches.

On the twelfth of October, 1849, the two churches met in the house of worship of the First Church, and both bodies passed the following resolution:

"Resolved, By the First and Second Baptist Churches of the City of Louisville, Ky., now in session, that said churches do now unite together and form one church, and that the entire list of members now in full fellowship in both church-



es be considered members of the church so formed. And from and after the adoption of this resolution, the First and Second Baptist Churches of Louisville cease to exist as separate organizations."

The new church took the name Walnut Street Baptist Church having purchased from Rev. Dr. E. P. Humphrey 99 x 164 feet of ground on the northwest corner of Fourth and Walnut Streets. Under the leadership of their young, brilliant and consecrated pastor, they began to erect a house of worship which was the wonder and the pride of the city. Nothing to compare with it had been known in Kentucky, and pictures of the building were published in periodicals and in books on architecture all over the land. I have the authority of Dr. W. B. Caldwell, who was a prominent factor in the enterprise, for the statement that when the building was begun the aggregate wealth of the members of the church did not equal the amount that was finally expended upon the property.

## II

On March 6, 1851, the Rev. Thomas Smith died, after vainly seeking the recovery of his health in Florida and elsewhere. His funeral was the first meeting held in the basement of the new building. He was a man of rare loveliness and strength of character, and well deserves the inscription on the tablet in yonder wall—"A good minister of Jesus Christ." He was the only pastor who died in the service of this church. Dr. D. R. Campbell, of Georgetown College, preached the funeral sermon. The struggle for the completion of the building went bravely on, and the difficulties of it are clearly indicated by the entries on the record.

For example: "Brother Caldwell made an appeal for pecuniary aid for the purpose of completing the brick and stone work of the house," September 4, 1851. Needing money for the house, "Sisters Smith, Collins, Tucker, Tyler and Manzey were appointed a committee to obtain subscriptions." At the same meeting, Brethren Stewart, Bagby and Caldwell, were appointed for the same purpose, and

at the next meeting the brethren were discharged at their own request, while the committee of sisters was continued. Later, a large committee of brethren was appointed "to confer together, and if deemed practicable by them, to proceed to obtain subscriptions for completing the building." A month later several new brethren were added to this committee, while the committee of sisters made their report and were formally thanked "for their diligence and success."

#### FINDING A PASTOR

Brethren Delph, Tucker, Caldwell, Peter and Haynes were made a committee "to find a pastor," and at the same time Brother Tucker moved that a committee be appointed to find a "man of good deportment and accommodating disposition for sexton." Nothing was said in regard to the deportment or disposition of the man to be sought for pastor, however.

The pulpit was supplied chiefly by the Rev. Sidney Dyer, who afterward became famous as an author and hymn-writer. The well-known missionary hymn, "Go preach the blessed salvation," came from his heart and pen. Other ministers, however, officiated. Under date May 9, 1852, I find this item: "At the close of the meeting the congregation repaired to the banks of the Bear-grass, above the city, where Miss Sarah Anderson and Mrs. Letitia M. Heth were baptized by Dr. E. Tucker, accompanied by the usual exercises."

At this time a call was extended to Dr. Edward Lathrop, of New York, to become pastor, at the salary of \$1,500 a year, "or more if necessary for his support." This call was declined, whether because that "more" could not be determined, or for whatever reason, does not appear.

#### DR. EVERTS CALLED

On November 21, 1852, Dr. W. W. Everts was called at a salary of \$1,500 a year "and \$100 to bring him." It brought him, and he began his labors January 23, 1853, which were greatly blessed. He was a man of towering ability, tireless



energy and tender affection. It is a fact of special interest to me that Dr. Everts and Dr. Keene, who served here as pastors, Dr. Lathrop who was called to be pastor, but declined, and Dr. W. M. Pratt, who served as pastor *pro tem.*, with great acceptance, were all my father's classmates at college at Hamilton, N. Y. One of the second generation of that remarkable class is now pastor here, and whether any others of the sons of that band shall serve this church, time alone will tell.

The Walnut Street Church had so little of the service of the Rev. Thomas Smith as pastor, his health so soon failing him so as to unfit him for service even before his beautiful life closed, that it was Dr. Everts' pastorate that gave shape and direction to the church. The first delegates to the Long Run Association in 1850, were Thomas Smith, Jr., Sidney Dyer, C. VanBuskirk, J. W. Smith, James E. Tyler, W. B. Caldwell, Geo. S. Rowland, Chas. Duffield, H. T. Heth, M. W. Sherrill, G. A. Hull and I. N. Halbert. Of these only Brother M. W. Sherrill remains. The church has ever been active and prominent in general denominational work. The names of her pastors and of her leading members appear on well nigh all the general denominational lists. For example, the Baptist Hymnal we use, and which is in general use, had eighteen compilers, and three of the eighteen are names on the roll of this church.

The church grew under Dr. Everts' ministry, in numbers, wealth and power. Twenty feet were added to the building, running it back to the alley. The German Church was colonized in 1853, though it was carefully nurtured for years by this church, and at one time it was almost despaired of.

#### NEW HOUSE DEDICATED

The new house of worship was finished and dedicated January 22, 1854. Dr. Everts preached at 11 A. M., the Rev. John Findlay at 3 P. M., and Dr. Wm. Vaughan at night. The record states that: "A large concourse of people was assembled at each service, and the hearts of the members were softened with gratitude for the great blessings conferred

upon them by the Great Head of the church. It will be truly a memorable day in the history of this church." The Friday before had been observed as a "day of fasting and prayer that the Lord would be with us and occupy the house built for His worship."

It was decided to rent the pews, and the record says: "On motion of Brother A. Peter: *Resolved*, That the finance committee be instructed to rent the pews in the upper room after setting apart a reasonable number for free pews, the rent to commence the first of January, 1854." A committee was appointed "to see that strangers are comfortably seated." Under date of January 27, 1854, there is the following record: "The ordinance of baptism was administered by our pastor for the first time in our new baptistery, Sabbath afternoon. The candidates were Mrs. Z. Palmer, Miss Martha Rowley, Mrs. G. O. Rutherford and Keonsby Carter."

Not only did they rent the pews, but they also rented out rooms in the building. For years the Young Men's Christian Association rented quarters in this building. The American Revision Association also occupied rooms here; and during the war the basement was used by the city public schools. The house has ever been denominational headquarters. The Louisville Baptist Pastors' Conference has ever met here. The State Mission Board holds its meetings here, and here has all along been a denominational rendezvous.

#### AN EVENTFUL YEAR

The year 1854 was a most eventful one in the history of the church. After the new building was completed it was decided to hold a series of meetings, and the services of that wonderful evangelist, "Elder Knapp," were secured. An entry of February 18, 1854, tells us: "Elder Knapp, by invitation of the pastor, arrived in our city and commenced a series of sermons before the church and congregation February 12, and held at various hours of the day and regularly every night." Among those baptized in this meeting was William Hegan. Then the Bible Revision Association was organized, in which Dr. Everts was the leading spirit, and



James Edmunds, Esq., was secretary. The revision of our English Bible was sharply and powerfully opposed, especially by the pedo-baptists. James Edmunds and Dr. T. S. Ball, two laymen, in conjunction conducted a spirited controversy on the subject with the leading pedo-baptist ministers in the city, acting together, in the city papers, and they were too much for their clerical antagonists. The agitation here and elsewhere, in which Dr. Everts took part, educated the people into desiring the purest possible version of God's Word, and led to giving the world the revised version of the scriptures. The association was afterwards merged into the American Bible Union of New York, which brought out a revision of the whole of the New and of parts of the Old Testament.

In this same year the Portland Avenue and the Chestnut Street Churches were sent out. The latter occupied a house on West Jefferson Street, and was known as the Jefferson Street Baptist Church, until it moved to its present quarters on Chestnut Street, and changed its name accordingly. In October the General Association of the Baptists of Kentucky met with this church, and during the session of the body the great John L. Waller died, and the association adjourned to attend his funeral. This is one of the greatest names in our denominational annals, and one of the brightest in the brilliant galaxy who have held membership in this grand old church.

#### DR. J. LAWRENCE SMITH

Under date of February 16, 1855, I find this entry: "Prof. J. Lawrence Smith made a profession of faith in the Lord Jesus Christ, and on motion was unanimously received for membership after baptism." I feel like pausing after reading that name. Here was a man who combined the highest scientific attainments with the humblest and most child-like faith. He wore in after years, scientific honors that were hopelessly beyond the reach of Darwin, Huxley and Tyndall; and he bowed in deepest reverence before the Scriptures of our God. Dr. Smith three times declined to be a deacon despite his unanimous election, but devoted him-

self especially to the financial interests of the church, serving for many years as chairman of the finance committee. Beside this, he often served in other capacities. Very soon after his baptism, for example, he was called on to help solve the church music problem. The pastor introduced the subject of church music, and "was followed by interesting and forcible remarks," the record states, and a special committee was appointed "to confer together upon the subject and mature a plan for the promotion of this important part of divine worship (said consideration to be based upon the real merits of the subject, free, if possible, from educational bias or prejudice) and report the same to the church as early as practicable for adoption."

DR. GEORGE C. LORIMER

On November 11, 1855. Dr. T. C. Teasdale began aiding Dr. Everts in a series of meetings. Mrs. Everts and other ladies distributed tracts and invitations to the meetings, and they gave some of these to some young actors at a boarding house. Two of these actors were impressed and came to the meeting, and under date of December 9, 1855, I find this entry:

"Edward F. Strickland and George C. Lorimer (these two having just abandoned their profession as actors under the jests and persecutions of their theatrical brethren of the Louisville Theatre, to take upon themselves the Christian badge and profession, they came like little children, meek and lowly, and the sympathies of the church were deeply exercised in their behalf). (Blind) Miss Mary Bucklin and Master Henry C. Price, came before the church and made a profession of their faith in the Lord Jesus Christ, and were unanimously received for membership after baptism." They were baptized Monday night, December 10, 1855.

I find that in August, 1856, "Mr. Eaton was excluded," along with thirty-four others, for continued absence from church. His given name is not mentioned. I would like to know more about him, and to know whether he and I are related. The discipline of the church took a new shape soon



after the consolidation of the two churches. Instead of "inquiring for the fellowship of the church," and making that the signal for the presentation of charges, a committee on discipline was appointed. Still charges were sometimes made in open meeting by individual members. On the sixteenth of December, 1856, the records inform us that a prominent brother "preferred the following charges: First, I charge that Brother—— has totally neglected his covenant obligations, in absenting himself from the stated meetings for many months, etc. Second, I charge that he has thrown his influence against the church and his pastor by speaking in an unchristian manner before the unconverted," etc. Generally, however, the discipline was left in the hands of the committee, and action was taken simply on their reports.

The following is the license granted Brother George C. Lorimer, June 19, 1857, viz.:

"This is to certify that the bearer, Brother George C. Lorimer, is a member of this church in good standing and fellowship. We think he has gifts for the ministry, and approve of his pursuing a course of study preparatory to the work. We approve of his exercising his gifts as Providence may open the way while in this course of preparation for the great work. We hereby commend him to the fellowship of the brethren."

#### THEOLOGICAL SEMINARY BORN

It was in the May previous that the Southern Baptist Theological Seminary was born in this building. The Southern Baptist Convention met with this church that year, and an Educational Convention was held in connection therewith. It was then and there that Dr. J. P. Boyce offered the proposition to raise in South Carolina \$100,000 for the establishment of a Seminary at Greenville, provided that \$100,000 more was raised elsewhere. The proposition was accepted and action was taken to carry it into effect.

Early the next year the records begin to tell of the famous controversy between Doctors Everts and Ford, in

which so many unpleasant things occurred, and into the merits of which I do not propose here to enter. Suffice it to say, that the church, as a body, stood by her pastor and loyally supported him throughout, just as the East Church stood by her pastor. Various troubles, of more or less importance, occurred before and since in the church; sometimes between private members, sometimes among the deacons and sometimes involving the pastor. Once there was trouble between the pastor and choir. Once a brother was arraigned, charged with "attempting to alienate the members from the pastor, with having sown strife and discord and thus caused divisions among us." He is also charged "with a long-continued course of hostility towards the pastor without any suitable effort to secure peaceable relations on Gospel terms, and also with an effort to destroy his influence and reputation." But God overruled all these things for good.

On the tenth of July, 1859, Dr. Everts completed his work as pastor, and removed to Chicago to become pastor of the First Baptist Church in that city. The church generously voted him an extra quarter's salary. The number of members reported to the association that year was 485. There were 136 in Sunday-school.

#### INTERNAL TROUBLE

The Rev. L. W. Allen was engaged to act as pastor for nine months, beginning November 11, 1859. Dr. J. Lawrence Smith offered a series of resolutions embodying a fresh declaration of the faith of the church, and beginning with this preamble: "Whereas, we are in a distressed condition as a church of the Lord Jesus Christ which we most deeply implore; we feel it to be our imperative duty to our divine Lord and Master and to each other to attempt the restoration of peace among ourselves, that we may again be happy and useful as the children of God. And in order that this much desired object may be attained, we solemnly enter upon the following resolves." Then follow the articles of faith.



At this time the condition of the church does not seem to have been very good. On the sixteenth of November, 1859, a resolution was passed against "evil speaking." The resolution declares: "By the authority which Christ gives the church, we require the members to cease evil speaking and surmising in regard to the grievances one with another."

In May, 1860, a brother was excluded because he was "guilty of profanity" and had "united with the Methodists," though it was not claimed that such uniting was itself profane.

On December 9, the Finance Committee reported "the finances in a deplorable condition," with a debt of \$3,000. In a year this debt increased to \$6,416.54. The church in September, 1860, had 478 members.

### III

#### DR. LORIMER CALLED

It was July 12, 1861, that the committee to find a pastor reported that they had "had some correspondence with Brother Lorimer, and would recommend that an effort be made to obtain his services for three months." On motion of Brother A. S. Woodruff, the report was adopted. In August, however, "Brother Jarvis, of the Committee of Correspondence, reported that Brother George Lorimer could not be had to serve the church for three months." Yet on October 11 following we find Dr. Lorimer in the chair. He retired, however, to give the church an opportunity to act in his case, and we read, "Brother J. Lawrence Smith was called upon to occupy the chair, when Brother Arthur Peter offered the following resolution, which was unanimously adopted:

*"Resolved, That we invite Brother George C. Lorimer to occupy our pulpit until the first of January next (1862), at a salary of seventy-five dollars per month, commencing with the commencement of his labors here."*

"Brother Lorimer returned to the chair, and responded favorably to the wishes of the church."

On the sixth of December he was called to the pastorate and accepted, to begin January 1, 1862. At this meeting the debt of the church was reported as \$6,111, of which "between \$600 and \$700 was due to the sexton." In February, on motion of Dr. J. Lawrence Smith, a committee was appointed "on the present condition of the membership." This committee was to correspond with absentees, to classify the members into known, unknown, active and delinquent lists. In the following June a resolution from Dr. Smith called on the "pastor and the individual members" to "use all diligent effort to restore the church to its normal condition." It is to be remembered that the war between the States was then in progress. The church reported to the association September, 1862, 462 members.

The public school buildings being taken for military hospitals, the basement of the church was granted (October 19, 1862), to the School Board for school purposes. How smoothly this worked is indicated by the following action taken the next year: Brethren Woodruff and Peter were appointed a committee "to request Prof. Mullins to exercise some control over his scholars to prevent their injuring the church property."

At the February meeting, 1863, the pastor's salary was "increased \$300 (making it \$1,500), the sexton's \$20.00 and the organist's \$25.00, if the members of the church can raise the necessary means to pay these amounts."

On the twentieth of February, 1863, Deacon VanBuskirk died, and a tablet was put in the gallery to his memory. The Bible on the pulpit—the finest Bible in the city—was presented by him and bears his name. Having refused to give to build the church because he opposed its erection, he had the elegant wrought iron fence put around the property, which stands today almost as good as when put there—nearly half a century ago. He was a most interesting character, positive and tenacious in his views, but a good man, who loved God and His kingdom, and who was sure to come round right at last.



In September, 1863, there were reported 445 members, and Brother George W. Guirey was ordained to the ministry. In December the pastor's salary was increased by \$300, and this was followed by a revival in which fifty-eight new members were received. And following this revival a committee was appointed "to look after all the members of the church who are living in fragrant violation of their covenant obligations to the church."

A committee was appointed in February, 1864, on establishing a church library as "a means of instruction to the members of this church." This committee made several reports, but little was done and the matter was allowed to drop. At the regular July meeting it was voted to put in the wall a tablet in memory of the Rev. Thomas Smith. On motion of J. B. Whitman, "Brothers Arthur Peter and J. Lawrence Smith" were appointed to carry the action into effect. The result has for forty-five years spoken—from that wall—of this "Good minister of Jesus Christ."

The finances of the church had always been a source of great trouble and care, but at the December meeting, in 1864, the finance committee report that the church finances "have prospered as well as they could possibly have desired." There was a deficit of only \$59.00, and in all \$17,700 had been raised during the year. The pastor's salary had increased to \$2,500.

I have noted the fact that I was unable to find records of the First Church previous to 1844, or of the Second Church previous to 1848. An item of June 9, 1865, serves to explain this. We read: "The committee to collect old records reported that they have found one book and deposited it in the library room of the church, but could find none of the books of the Second Church, and but one of the books of the First Church, and know of no way to find any others."

There has always been a great demand for the use of this building for various purposes. I find this item under date May 16, 1865: "By request of the Masonic Fraternity the use of this building was tendered to them for the purpose of celebrating St. John's day, with the understanding

that no instrumental music be used except the organ, and no singing except sacred hymns, subject to approval of Brothers Lorimer and Whipple, and no tobacco be used, and they to provide for the cleaning of the church in time for Sabbath services." The number of members reported September, 1865, was 511, and the financial deficiency at the end of the year was \$719.74, though the year began so well in that regard.

It was not till April, 1866, that Dr. and Mrs. Lorimer could get letters of dismissal from the First Church in Paducah, where he had served as pastor. This was because that church had held no meeting since 1861. The letter states that "Our beloved pastor, Rev. George C. Lorimer, and his equally beloved wife, were removed from us years ago without their consent or our own," etc.

Dr. Lorimer offered his resignation on July 1, 1866, which was referred to a committee who reported on the sixth as follows: "*Resolved*, That while we admit the statements in Brother Lorimer's communication of the twenty-seventh ult., to be correct, yet we can not agree with him in the opinion that his removal and the substitution of another pastor will benefit the church or remedy the evil of which he complains." He was requested to withdraw his resignation, and he did, accepting an eight weeks' vacation. The church reported that year 542 members.

At the September meeting, the Chestnut Street Church was "invited to canvass this church to raise \$10,000 to assist in enlarging their church," though just how much was raised we are not informed. A committee "to lessen the labors of the pastor" was appointed November 9, and this committee afterwards "reported progress, and were granted further time." Five hundred dollars was added to the pastor's salary. Thus there was a constant increase of his stipend, and had he remained pastor until the present, and the ratio of increase had continued, he would now be getting \$200,000 a year. The Ladies' Aid Society was organized in September, 1866.



## GREAT REVIVAL

Beginning in February, 1867, and lasting till in May there was a great revival, resulting in over 200 additions to the church. The number of members reported that year to the association was 768. After the great increase of strength resulting from the revival, Dr. Lorimer laid an address before the church urging that the four white Baptist churches, exclusive of the German church, were inadequate, and that a new church ought to be organized, "centrally located and equally as attractive as those of other denominations." Whereupon a committee was appointed to buy a lot for a new church "not farther West than Fourth Street, nor farther East than Preston Street, nor farther North than Broadway, nor farther South than Breckinridge." Dr. W. B. Caldwell was chairman of this committee, and they bought a lot on Broadway near Fourth, which was afterward sold and the lot between First and Brook, occupied by the Broadway Church was bought.

On the first of November, Dr. Lorimer resigned again, but the church voted him an indefinite leave of absence, and urged him to rest and recuperate. A month later they added another \$500 to his salary, despite the fact that the finance committee reported a deficit of \$900, and said, "The revenue of the church falls short of maintaining the current expenses."

The music question kept looming up, for we find Dr. Caldwell, in March, 1868, moving "that a committee consisting of Brothers Peter, J. Lawrence Smith, Miles, Creighton and Sadler be appointed to make such arrangements as they can to develop the best church music, having an eye to combining choir and congregational singing."

## MRS. WOODBURY

In Dr. Lorimer's Bible class there was a bright young lady who often plied him with hard questions. One Sunday he came to her saying he had found something for her to do. Whereupon he led her to the infant class-room and told her to take charge of these little ones, thus finding fit-

ting occupation for her mental activities, and relieving him of her questions. To her credit be it said that when she married she did not give up her work in Sunday-school, but she kept right on, and she still presides over that department—the faithful Mrs. Lizzie Woodbury, growing younger and brighter every year.

It was in April, 1868, that a resolution was passed thanking “Sister Lucy G. Tucker” for “the beautiful silver plate added to the communion service.” This noble family presented the church with the splendid solid silver communion service we have been using ever since.

J. G. Mathers, J. Lawrence Smith, J. B. McFerran, Henry C. Hamilton, S. C. Long, W. H. Dix, W. B. Caldwell and J. D. Allen were made a committee on church extension, and they bought a lot on Cable Street, where the next year a Baptist church was organized. This church afterwards moved to Franklin Street, and changed its name to correspond.

Dr. Lorimer’s resignation took effect April 1, 1868, and he removed to Albany, N. Y., to take pastoral care of the First Baptist Church there. On June 26, Dr. A. T. Spalding was called from Mobile and he accepted, beginning work September 11 following. The church then had 761 members.

#### THE ORPHANS’ HOME

Among the objects fostered by the Ladies’ Aid Society, organized in 1866, was the Orphans’ Home at Lauderdale, Miss. Helping these orphans led to helping those nearer at hand, and thus began the movement which resulted in the establishment of the Louisville Baptist Home. Dr. Lorimer had discovered among his converts a young lady who seemed to him specially fitted to care for orphans, and she was put in charge of the house, No. 338 (old number) Walnut Street, which had been rented by Brother Wm. L. Weller, whose warm heart ever yearned toward the orphans, and where the few orphans then under the care of the church were placed. This young lady still serves as matron of the Home, and has served through all its history—Miss



Mary Hollingsworth. The success of the Home was assured when on December 5, 1869, Dr. Spalding received a letter from Mrs. J. Lawrence Smith, proposing to give the lot 200 feet square on the corner of First and St. Catherine Streets, along with \$5,000 in money, for permanent quarters for the Home. Soon \$17,000 more was secured, and the work went bravely on. The first Board of Managers were J. D. Allen, W. B. Caldwell, Arthur Peter, G. W. Burton, W. H. Yager, W. H. Dix, H. G. Phillips, Theodore Harris and J. Lawrence Smith. The last named was President until his death, when he was succeeded by Dr. W. B. Caldwell, at whose death the present incumbent, Dr. J. B. Marvin, took office. The following were the Lady Board of Managers: Mrs. E. A. Allen, Mrs. Margaret Manzey, Mrs. Charles Hull, Mrs. Helen R. Dawes, Mrs. S. J. Evans, Mrs. J. D. Allen, Mrs. Mary Biggert, Mrs. H. G. Phillips, Mrs. W. L. Weller, Mrs. Creighton, Mrs. G. W. Burton, Mrs. Toyon, Mrs. Bennett and Mrs. Arthur Peter, who was the first and the last President, having graced the chair without a break for these thirty years.

#### BROADWAY CHURCH ORGANIZED

Meantime the work of erecting a magnificent church edifice on Broadway went vigorously forward, and on May 13, 1870, it was decided to organize a church to occupy the house. The Broadway Baptist Church was organized, May 19, 1870, in the lecture-room of Walnut Street Church. The new church assumed all outstanding debts against the new building, and undertook to finish the same, it being estimated that it would cost an amount about equal to what would be required to repair and put in order the old church. Walnut Street proceeded to refit our house at an expense of \$11,000. These two great enterprises, the establishment of the Orphans' Home and the setting up of Broadway Baptist Church, having been accomplished under his ministry, Dr. Spalding resigned the pastorate October 6, 1871, and removed to Atlanta, to take charge of the then leading church there.

Dr. W. M. Pratt supplied the pulpit most acceptably—a man to whom the Baptists of Kentucky and of the West are greatly indebted—till Dr. M. B. Wharton, who was called January 23, 1872, entered upon his labors at the beginning of the next April. The subject of the removal of the Southern Baptist Theological Seminary from Greenville, S. C., was then agitated, and the committee on location had visited Louisville, along with other competing cities. Dr. Wharton took an active part in securing the location of the Seminary here, raising \$45,000 for the purpose. On the seventh of March, 1873, Dr. Boyce was formally invited to address the church on the subject. A large sum was soon secured from the members, which was largely increased afterward.

The music and the finances of the church continued to cause anxiety and to awaken discussion. At the close of 1873, the finance committee reported “with regret” a deficit of \$1,300 in the current expenses, which they said was “caused mainly by the large number of members who contribute nothing whatever towards the current expenses of the church.” That language, somehow, has a familiar sound to us of today. A little while before that a committee had been appointed to establish a singing school on Thursday nights, for the improvement of congregational singing. It would seem that there are some inherent difficulties in the matters of church music and church finances which cannot be removed. Happy the church that shall successfully solve these problems!

#### IV.

The church reported, in 1873, 683 members. It was an occasion of special interest when on May 31, 1874, the Rev. H. M. Wharton, brother of the pastor, and who had been baptized here, was ordained to the ministry. Dr. J. P. Boyce preached the sermon from Ez. 2:4: “Thou shalt say unto them, thus saith the Lord.” The sermon was thoroughly characteristic of this mighty man of God. Dr. A. C. Caperton led in the ordaining prayer, and Dr. S. L. Helm, the be-



loved, presented the Bible. The church has ever followed Dr. H. M. Wharton's brilliant career with deepest interest, and has rejoiced in his great work.

#### ABOUT DR. BURROWS

In August, 1874, the church then numbering 705, Dr. Wharton offered his resignation on account of failing health. It was withdrawn, however, and again renewed in October. At that same meeting the church took the following graceful and brotherly action:

"Having learned that Rev. Dr. Burrows has now under consideration the call recently extended to him by Broadway Baptist Church, therefore,

*Resolved*, That should he accept the call, the members of this church will extend to him a hearty welcome to our midst, believing that his settlement in this city will be a valuable acquisition to our cause."

After Dr. Wharton left, the church had the privilege of having Dr. J. P. Boyce—for whom the Baptists can never thank God enough—to supply the pulpit. Dr. E. T. Winkler was called to the pastorate, but declined. We find an item that the church received \$400 from Dr. J. Lawrence Smith's lectures.

#### DR. WARDER CALLED

On June 11, 1875, the record tells us, "The committee on recommending a pastor reported that, after careful investigation, they had concluded to recommend that Rev. Joseph W. Warder, D.D., of Lawrence, Kansas, be called to the pastorate of the church.

"On motion of Brother W. L. Weller, the recommendation of the committee was adopted by unanimous vote." Dr. Warder entered upon his work in mid-summer, 1875, preaching his first sermon July 18. Doctors Boyce and Burrows conducted the installation services. In order to bring up the finances of the church, the congregation was divided into ten parts, with two brethren and two sisters to canvass each part for contributions to church expenses. This committee of forty was composed of the cream of the church, but I

am unable to find where that committee made any report. At the close of the year there was a deficit of \$1,216.16.

Dr. and Mrs. J. Lawrence Smith—how these names are twined with what is best in all our Baptist work!—had contributed a lot on West Magazine Street for a mission. This was sold, and with the proceeds the lot on the South-west corner of Twenty-second and Walnut was bought, and the mission was planted there which has since become a great church.

#### BROADWAY CHURCH BURNED

Under date of December 3, 1875, I find the following:

"Whereas, the church edifice of the Broadway Baptist Church was, on the morning of December 2, destroyed by fire; therefore be it

*"Resolved,* That as a church we extend to our beloved brethren and their pastor our heartfelt sympathy in the great loss they have suffered.

*"Resolved,* That we offer to their pastor, Rev. Dr. Burrows, our sincere condolence for the great and irreparable loss he has sustained in the destruction of his valuable library, sermons and manuscripts.

*"Resolved,* That we cordially invite them and their pastor to joint occupancy and use with us of our church edifice, until their's shall have been raised from its ruins and repaired; the services to be arranged by the pastors of the two churches."

The chapel at Twenty-second and Walnut was completed, and Brother Wm. Harrison, for the building committee, reported as follows, December 11:

"In conclusion, your committee is gratified to present the chapel to you free from debt, and take pleasure in congratulating you upon the signal success with which the Lord has thus far crowned your exertions to establish His kingdom, and also upon the hearty sympathy, co-operation, and generosity of our brethren and the church." Brother J. H. Weller was made superintendent of the mission, and Brother Wm. Harrison, secretary and treasurer. The work went on for years under the care of these two "true yoke-fellows."



The matter of church discipline again was agitated and on August 9, 1876, the committee on discipline was revived. The church reported to the association 684 members, and said in the letter: "Of 684 members there are between two and three hundred absent from the city; of one hundred and twelve of whom the church has no information. A large majority of those with us can do but very little to sustain the pecuniary operations of the church." That too, has a familiar sound.

The deficit for 1876 was reduced to \$264.22, as against \$1,216.16 the year before, and in 1877 it was still further reduced to \$232.15. In September, 1877, Dr. Broadus joined the church, and he was a model member till his death.

I find the church requesting the pastor to preach on certain topics, and this is well. For example, they requested Dr. Warder to preach on discipline, and on giving.

The church has ever responded, not only to the regular congregational and denominational work, but to outside calls as well. At one time \$300 was given to Frankfort Church. Collections were taken for yellow fever, flood sufferers, etc., etc.

#### SURPLUS IN THE TREASURY

The year 1878 shows a marked growth of the church, 753 members being reported to the association; and at the close of the year not only were all debts paid, but there was a surplus of \$28.19 in the treasury. The church did not again close the year without a deficit till a year ago last January.

Under date of November 5, 1879, I find this item: "Fourth, the committee find that twenty-nine members will not come to church at all. Some of these make many excuses why they will not come, and others very frivolous excuses; and your committee report what they said on a separate list, which all may see who desire to do so." This list appears to have been filed, but it was not recorded. No doubt it contains some very interesting reading. This committee on delinquents were three times "granted farther time" and

then discharged. One brother was excluded for "long continued and persistent refusal to attend church."

In January, 1880, Gen. Green Clay Smith was invited to aid the pastor in a series of meetings, which were greatly blessed. Dr. Warder celebrated the Fourth of July this year by resigning the pastorate. The church presented him with a complimentary purse of \$500 and his field was broadened to embrace the whole State of Kentucky. He has since faithfully served the denomination as Missionary Secretary for a score of years.

The pulpit was supplied by Doctors Broadus and Manly in conjunction, and the church enjoyed a "feast of fat things" in their preaching. Dr. W. E. Hatcher was called to the pastorate in December, but he declined. On March 9, Brother John B. McFerran was ordained deacon. He had been a most active and prominent worker for years. On the twenty-third of the same month, Dr. W. B. Caldwell was ordained a deacon. From the beginning no member had been more actively or intelligently useful than he, but he had till this time resisted the importunities of his brethren to serve as deacon.

#### PASTOR EATON CALLED

On the sixth of April the church called the writer to the pastorate, the correspondence being conducted by Junius Caldwell, Esq., and Dr. Basil Manly. The call was accepted and the new pastor began work the first of May, 1881. That year 573 members were reported to the association, with \$7,517.20 raised for all purposes, and the year was closed with a deficit of \$141.25. Dr. Cornelius Tyree aided the pastor in a gracious meeting, and during the year sixty-three were baptized.

It was decided to push the work at Twenty-second and Walnut, and in October, 1882, the Hon. and Rev. Green Clay Smith, who had held high military and civil positions, was called to take charge of this mission. Before that time a good Sunday-school had been kept up, and there had been preaching by the students of the Seminary. Gen. Smith was



followed in June, 1885, by Dr. Fred D. Hale, under whose labors the mission greatly prospered and rapidly grew.

It was in January, 1883, that Mr. and Mrs. John B. McFerran conveyed to the church the lot on the Southeast corner of Fourth Avenue and Oak Street, fronting 100 feet on Fourth Avenue, with the condition that within six years a lecture room costing as much as \$20,000 should be built thereon. The church that year reported 848 members, including eighty-six in the mission at Twenty-second and Walnut. And on the twelfth of October, sixteen years ago today,

#### DR. J. LAWRENCE SMITH DIED

and a great light disappeared from the intellectual and spiritual firmament. Here was a man alike great in goodness and good in greatness. He was great in his abilities, in his attainments and in his achievements, as well as in his faith, hope and love. His life and character shed a bright lustre on his family, on his church, on his city, on his state, on his denomination, on his country and on the world, and now for sixteen years his light has beamed with heavenly radiance and glory before the Throne of God.

#### GLENVIEW MISSION

The deficit at the close of the year was \$600. Early the next year Brother J. C. McFerran, Sr., began to agitate the subject of erecting a house of worship in his neighborhood. He saw with sadness the way many of the people spent their Sundays, and resolved to supply them with privileges for worship. He gave a lot on the Brownsboro pike, and with some help, erected a neat and well-built chapel, where worship has since been maintained regularly. He took the writer in his buggy through all sorts of weather to almost every house for miles in all directions, and we urged the people to attend the worship. He even sent vehicles on Sundays for such as promised to attend but who had no conveyances. Thus by his tireless energy and princely generosity he gathered a congregation and saw the work fairly started. The year following his health gave away, and on

October 26, 1884, this "Great-Heart" of our church fell asleep. A memorial window speaks to the worshipers at Glenview of the life and death of this noble, true-hearted child of God. The family published a little book his pastor prepared, giving an account and an estimate of his life and character.

In August 1885, Brethren E. E. Davault and F. M. Myers were ordained to the ministry, expecting to go as missionaries. The former died in China after a comparatively short and very faithful service.

The number of members reported that year was 926, all told, and the deficit at the end of the year was \$537.79.

I find that on the fourth of February, 1885, Brother Calvin M. Thompson was "authorized to exercise his gifts with a view to the ministry." Afterward he became assistant to the pastor, in which capacity he rendered most efficient service.

The Rev. T. B. Webster was ordained to the ministry April 26, 1885, and on the seventeenth of the next month Gen. Green Clay Smith resigned the care of the Twenty-second and Walnut Street Mission, and was succeeded June 10 by the Rev. Fred D. Hale, under whose faithful labors the work greatly prospered and grew. The number of members reported that year, including those at the mission, was 1,340.

At the close of the year \$1,000 was added to the pastor's salary, although there was a deficit in the current expenses of \$537.79.

#### TWENTY-SECOND AND WALNUT BUILT

It was decided, by a rising vote on February 14, 1886, to erect a neat, commodious and substantial house of worship at Twenty-second and Walnut, and W. B. Caldwell, Arthur Peter, J. B. McFerran, J. S. Phelps, D. G. Parr, W. H. Newman, J. H. Weller, W. T. Roberts and H. H. McCullough were appointed a committee "to carry the will of the church into effect." The result was the erection of the handsome structure now used by the Twenty-second and Walnut Street



Church, though they have recently of themselves added fine lecture and Sunday-school rooms. Pastor Hale aided me in a series of meetings, which were richly blessed.

We reported to the association that year, 1,789 members, all told, and \$28,234.86 raised for all religious purposes. And the deficit at the close of the year was \$321.69.

A mission on Fourth and B Streets was formally opened September 12 of this year, under the special tutelage of L. L. Parks, Esq., whose generosity provided a place of meeting. And on the sixth of October the services of Brother Preston Blake were secured as pastor of the Glenview Mission. He was ordained in January following.

#### McFERRAN MEMORIAL STARTED

Having previously consulted with the trusted friends and with several leading ministers, on the nineteenth of January, 1887, Deacon John B. McFerran proposed to give the church \$25,000, to be used towards the erection of a suitable building on the lot he had formally given, at the Southeast corner of Fourth and Oak Streets, to be the rear of a handsome church edifice, to be known as the McFerran Memorial Baptist Church, in memory of his recently deceased father and son.

This proposition was referred to a committee consisting of Dr. W. H. Whitsitt, Dr. Basil Manly, Dr. Arthur Peter, Dr. W. B. Caldwell and Junius Caldwell, Esq. After deliberation they reported, saying:

"That we desire to express our gratitude to God for putting it into the heart of Brother McFerran to make this noble and generous contribution to the cause of religion, and to record our sympathy and appreciation of the purpose he has in view.

"We have carefully considered the proposition in question, together with the conditions annexed to it, and we cordially recommend the church to accept the proposition and comply with the conditions."

This report was unanimously adopted, and W. B. Caldwell, A. Peter, B. Manly, J. B. McFerran, Andrew Cowan,

Theodore Harris and A. S. Hughes—the last three from other churches—were appointed to carry into effect this action.

In September there were reported to the association 2,123 members, all told, and \$66,061.72 raised for all purposes. This included the \$25,000 from Deacon McFerran. In the same month Brother H. C. Davis was ordained (September 14) to the ministry, and Brother L. L. Henson was licensed the second of the following month. This church has sent forth many preachers of the Gospel of Christ.

It was on the twelfth of October, 1887—how the twelfth of October is linked with the history of this church!—that the largest church lettering on record took place: 711 letters were granted to members to form the Twenty-second and Walnut Street Baptist Church. So far as I am able to learn, no such number of Baptists ever received letters at one time before. The church was organized four days later. The new building had been completed and was dedicated on the twenty-fourth of the previous July.

## V.

### ASSOCIATION JUBILEE

The Jubilee Session of the General Association of the Baptists of Kentucky was held with this church October 20-22, 1887. This session was of peculiar interest. Doctors J. A. Broadus, J. M. Pendleton, J. H. Spencer, W. M. Pratt, A. D. Sears, D. Dowden, J. L. Burrows, R. M. Dudley, W. H. Felix, Geo. C. Lorimer and Col. T. C. Bell made formal addresses, which are appropriately preserved in the Memorial Volume of that meeting. There were present six of the original members of the body, viz: J. L. Burrows, J. M. Pendleton, E. G. Berry, George Robertson, M. W. Sherrill and John Hansborough. Of these only Deacon M. W. Sherrill remains, the last link connecting the past to the present. His mind is clear and his body is wonderfully vigorous for a man of his years (89)—he celebrated his ninetieth birthday on December 20, 1899—as those who contend with him in the manly and healthful game of quoits soon dis-



cover. Of the appointed speakers of that Jubilee meeting there remain Brethren Lorimer, Felix and Bell. The large majority have joined the "great majority" on the further and brighter shore. The deficit at the close of 1887 was \$318.21.

Brethren P. Rhynard and John Adams were ordained on the twenty-first and twenty-seventh of February, 1888, respectively. Dr. A. J. Dickinson was ordained on the first Sunday in May following. On the twenty-fourth of June Brother Calvin M. Thompson was ordained. The pastor preached the sermon, Dr. Whitsitt presented the Bible and Dr. Warder led in the ordaining prayer. Brother L. L. Henson was ordained October 3. The pastor preached, Dr. Warder led in the prayer, Dr. Whitsitt delivered the charge and Dr. Robertson presented the Bible.

The church reported to the association, in 1888, 1,549 members, and \$34,040.00 raised for various objects. The deficit at the end of the year was \$324.54.

Under date of April 4, 1888, I find the following item: The ladies are "authorized to have the upper room cleaned, and to raise money to pay for the same." The ladies availed themselves of the privilege so graciously bestowed, and did the work well.

It was in the fall of 1888 that Mrs. J. Lawrence Smith, already one of the largest givers to the Southern Baptist Theological Seminary, gave \$50,000 for a memorial library building, in memory of her deceased nieces and nephews. This gift greatly gladdened the heart of the great and good Dr. Boyce, then vainly seeking the recovery of his health in the South of France, whence he went home to glory, December 28. His own great library, bequeathed to the Seminary, is now in the Memorial Library Building.

In March, 1889, Major W. E. Penn held his second protracted meeting with Walnut Street Baptist Church. That year we reported to the association 1,578 members, and \$75,619.22 contributed. This included the queenly gift of Mrs. Smith for the Library Building, and it is the largest amount ever contributed by the church in a single year.

Brethren Jeter G. Dickinson and T. S. McNeece were ordained to the ministry on September 26 and 29 respectively.

The following item, under date of October 23, 1889, will explain itself:

"The following resolution was offered by Dr. B. Manly, and adopted by the church by a standing and unanimous vote:

*"Resolved, That we, the Walnut Street Baptist Church, of Louisville, Ky., have heard with profound gratification the decision of our pastor, the Rev. T. T. Eaton, to decline the call to Nashville, Tenn., and remain with us; that we trust we recognize in this the good hand of the Lord our God guiding him as well as us; and that we pledge him cordially our renewed co-operation in all the work of the church, and pray God's blessing on our united labors."*

#### McFERRAN MEMORIAL DEDICATED

The McFerran Memorial Building was dedicated at 3 P. M. on the first Sunday in November, 1889. Dr. Broadus preached the sermon, Dr. Manly led in the dedicatory prayer, and the pastors of our leading churches were present and took part. Deacon J. H. Weller was made Superintendent of the Sunday-school. The building was finished without debt at a cost of \$44,500. Of this, Deacon McFerran gave \$25,000, and the work of raising the remaining \$19,500 fell mainly upon me.

The deficit at the close of the year, in current expenses, was \$358,78, and the church, on motion of Deacon Junius Caldwell, requested the pastor to preach a special sermon on giving. On motion of Dr. W. B. Caldwell, the chair was directed to appoint a committee of seven ladies and seven gentlemen "to go over the list of members and personally call on each member not now contributing." The committee was duly appointed, but never made a report.

On the twenty-third of January, 1890, the McFerran Memorial Baptist Church was colonized, and a protracted meeting followed, conducted by Dr. H. M. Wharton. Dr. Fred D. Hale was the first pastor.



## CHURCH REPAIRED

In April it was decided to repair the church building throughout, and Deacon Wm. Moses was made chairman of the committee. He gave himself to the work with a zeal, an intelligence and a success that called forth the highest praise and the warmest gratitude of the church. As a slight token of this appreciation they presented him with a handsome gold watch and chain. The work was completed and the money raised (some \$10,000) before the end of the year.

On April 9, Joseph Werne, Esq., leased the church for twenty years without rent, a lot on Third Avenue, between A and B Streets, for the use of what was called our "B-Street Mission." A neat and substantial house of worship was erected, capable of being moved, and the mission was located there.

Under date of June 4, I find two items of interest: First, Brother O. D. Weeks was ordained to the ministry; and Second, in response to the request of Deacon W. H. Newman, the church bought a lot in Cave Hill Cemetery. Brother Newman had been for some years in charge of the benevolent fund, a service which he still renders. And he has administered this trust with a wisdom that has left nothing to be desired. The church has had no trouble in regard to this important, difficult and delicate work, since it has been in his hands.

The church reported to the association that year 1,571 members, and \$25,746.45 raised.

## DR. EVERTS' DEATH

On the eighth of October, Drs. Basil Manly, Arthur Peter and W. B. Caldwell reported the following in regard to the death of Dr. W. W. Everts:

"The Walnut Street Baptist Church, of Louisville, Ky., have heard, with regret, of the death of the Rev. Dr. W. W. Everts, formerly pastor at a critical period for seven years. We desire to tender our cordial sympathy to his afflicted family, and to join in the general expressions of regard and affection due to the memory of a man so able, so laborious, so widely influential and useful.

"We recall vividly his ability and zeal as a preacher of the Gospel, and his energy in promoting the various enterprises of the church. In him every good cause found an earnest and efficient advocate, and he did not spare himself in his effort to promote education, temperance, Sabbath observance and moral reform of every kind, as well as missions at home and abroad. Eloquent with his voice, ready with his pen and fearless in advocating whatever he believed and assailing all that he deemed evil, he made himself felt as a power in every community which he entered. He 'rests from his labors and his works do follow him.' "

#### FINANCES

At the beginning of the new year there were reported a deficit in current expenses of \$557.50, and the periodical action was taken in regard to those who had not contributed. This time a committee was ordered of fifteen ladies and fifteen gentlemen, who were duly appointed, and the matter rested there.

From the ninth to the fifteenth of February the Baptist Workers' Convention met with us.

In April there was a meeting of male members of the church at the residence of Dr. W. B. Caldwell, to consider the financial condition of the church, and as a result the regular finance committee was revived, and the church called on the pastor to preach a special sermon, to be issued as a tract, on the duties of church members.

#### TENTH ANNIVERSARY

The present pastor had been, on May 1, 1891, ten years in service, and the church presented to his better half and himself a handsome chest of solid silver. The presentation was made by Dr. Broadus, in a neat and characteristic speech. Both the gift and the manner of its bestowal were most highly appreciated by the grateful recipients.

Dr. D. G. Whittinghill was ordained on June 7, Brethren Manly, Whitsitt, Major, Bently and Eaton taking part.

In September the number of members reported was 1,643, and the amount contributed \$30,612.07.



## EIGHT-MILE MISSION

Deacon James G. Caldwell bought a farm near Lyndon, and he became impressed with the need of religious work at Eight-Mile, on the Shelbyville Pike, which happens to be near the location of the old Bear-grass Church, which had long ceased to exist. So he secured a lot and raised the needed funds for a neat and commodious chapel, and a mission was begun there October 14, 1891.

## PROMINENT DEATHS

On December 16, two of our most loved and honored members passed away—the Hons. John M. Delph and Junius Caldwell. Brother Delph was eighty-six years of age, and his life was one long record of faithfulness in all the relations of life. In his home, in the church and in the city, he was an example of purity of heart and uprightness of life. Three times he served the city as Mayor, and his whole service was without a stain. Today you can hear his administration referred to as a model of civic excellence.

Brother Junius Caldwell died in his seventy-second year. He was a man of rare beauty and strength of character. At home, in church and in his profession, of law, he “adorned the doctrine of Christ his Saviour, cherishing and illustrating the Christian’s ‘faith, hope and love.’” He was “always abounding in the work of the Lord.”

Early the next year Dr. Basil Manly passed away, and a heavenlier man one would have to go far to find. It was fitly said of him that heaven was in his face. He was a man “full of the Holy Spirit,” of broad scholarship, of tenderest love, of deathless devotion, of tireless energy—yea, of all the great virtues and graces that adorn and ennoble character. The greatest preacher of this century—Charles H. Spurgeon—died on the same day, and on the following Sunday memorial services for both were held in our church, in which Doctors Broadus, Weaver, Whitsitt, Rivers, Hemphill and the pastor took part. Concerning Dr. Manly we may adopt the words carved over the grave of Addison:

“Ne’er to those mansions where the weary rest,  
 Since their foundation, came a worthier guest,  
 Nor e’er was to the bowers of bliss conveyed  
 A fairer spirit, a more welcome shade.”

On the nineteenth of May following, Dr. W. B. Caldwell went home. Thus in five months we were deprived of four of our choicest spirits. Dr. Broadus drew up and offered the resolutions passed by the church in regard to the death of Dr. Caldwell, and they tell the story with the author’s characteristic accuracy and taste:

“*Resolved, First.* That for all the natural gifts and Christian graces of our honored and lamented brother, we humbly thank God.” . . . .

“*Resolved, Second.* That we desire especially to commemorate our brother’s long and faithful work as a member and a deacon of this church, his remarkable regularity, even when a busy, practicing physician, in attending both Sunday services and prayer-meeting, his profound and manifest interest in preaching, his fervor in prayer, his humility and brotherly spirit, . . . his love of religious conversation, his varied and generous religious contributions, his practical interest in city, state and other missions and in ministerial education, his faithful and wise personal labors in connection with the Board of the General Association, the Orphans’ Home and many other departments of denominational work.

\* \* \* \* \*

“*Resolved, Fourth.* That amid all our sorrows for so great a loss, we invoke the sustaining grace of the Holy Spirit for the bereaved family and this bereaved church, that we may be enabled to keep up the work in which he delighted, to promote the growth and power of the church he loved, to be faithful to our several callings and useful as Christian citizens, and in all things to follow those who have gone before us, as they have followed Christ.

“Signed,	JOHN A. BROADUS, ARTHUR PETER, WM. H. WHITSITT, WM. H. NEWMAN, J. S. PHELPS,”	}	Committee.
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There was a stalwartness about Dr. Caldwell's character, along with a fearless devotion to truth, a level-headed good sense, and an humble, loving trust in his Saviour, that marked him as a mighty man of God.

It was on April 3, that Brother George F. Sanders was ordained, and three days later Brethren J. D. Parks and Sigmond Ragowsky, a converted Jewish Rabbi, the pastor had previously baptized, were ordained to the ministry, also Drs. Broadus, Kerfoot, Whitsitt, Warder and others taking part. On the same day, April 6, "the deacons recommended that the pastor and Brethren A. Peter, Sr., and Wm. Harrison be appointed a committee on music"—as if I knew anything about music or musicians. It does not appear that the committee made any report. The music went on, however.

#### PUBLICATIONS

The church has several times had documents published, which would make an interesting collection if gathered together. Under date of July 13, I find the following:

"Dr. A. Peter offered the following preamble and resolution: Whereas, the sermon preached by the Dr. W. P. Harvey, on Sunday, third inst., in the Walnut Street Baptist Church, contained much interesting statistics in reference to Baptist history not generally known by our people, therefore be it

"*Resolved*, That we respectfully ask Dr. Harvey to furnish this church with a copy of said sermon with a view to its publication in pamphlet form, and that a committee of three be appointed to attend to the same. On motion, it was so ordered. Drs. A. Peter, Sr., W. H. Whitsitt and Wm. Harrison were appointed a committee."

The number of members reported in 1892, was 1,892—a curious coincidence of figures—and the amount contributed was \$50,347.70. But the deficit at the close of the year was \$1,625.74. In the summer of this year the pastor and his better half made a tour through Europe.

## VI.

## MISSION CENTENNIAL

The Centennial Missionary Committee of the Southern Baptist Convention, of which the pastor was chairman, held a Centennial Missionary Meeting with this church, October 2, 3, and 4, 1892. Drs. H. H. Harris, F. M. Ellis, W. Pope Yeaman, B. H. Carroll, B. D. Gray, J. B. Hawthorne, O. T. Mason, W. D. Powell, J. V. Cova, P. S. Henson and Robert Ryland were the appointed speakers. The occasion was one of special interest.

## DR. PETER'S JUBILEE

It was on the twenty-third of October that the Fiftieth Anniversary of Dr. A. Peter's service as deacon was commemorated. The committee consisted of J. S. Phelps, J. A. Broadus, P. N. Clarke, Horatio Bright and W. H. Whitsitt. Their report covers eight pages of the church record, and is too long to quote. It gives a sketch of Dr. Peter's life, an estimate of his character and services, and an address to him and the other deacons. He was then elected deacon of the church for life.

John S. Tanner was ordained to the ministry November 23, 1892, W. L. Wayts, December 14, Frederick A. Agar, Missionary to Africa, January 25, following, and I. G. Murray, February 22.

The pastor was aided by Dr. R. P. Johnson in a series of meetings, which resulted in both gain and loss. A number of members were added, but the visiting preacher persuaded one of our fairest and brightest members to forsake us and all others, and cleave unto him "until death do them part."

## HIGHLAND CHURCH ORGANIZED

On the third of May a committee was appointed to take part in the organization of the Highland Baptist Church, and letters were granted to such members as desired to go into the organization. This was, however, not a colony from our church, though we contributed a goodly array of members.



C. T. Kincannon, who served as assistant pastor, and C. W. Chadwick, were ordained to the ministry, July 15, 1893, the examination being conducted publicly.

The church reported, in 1893, 1,851 members, and \$27,-409.60 contributed.

#### SOCIETIES

The question of societies in churches having been raised, a committee was appointed on the subject consisting of W. P. Harvey, W. H. Whitsitt, Wm. Harrison and T. T. Eaton, who reported October 4:

"Your committee would respectfully report that, after considering the question of societies in the church, we recommend, that the existing societies be approved and commended, viz.: Women's Missionary Society, including Sewing Society, the Ladies' Society for Church Work, the Young People's Society and the Industrial School. We recommend that these societies make reports to the church of what they have done, and that these reports be made quarterly."

In November, the pastor without ministerial aid, held a series of meetings, resulting in thirty-four additions to the church, every one of whom was a full-grown man, except three—two ladies and a boy. He preached the strong doctrines of Scriptures, the very ones at which the carnal heart most rebels.

On the recommendation of the Finance Committee, the choir was dispensed with to save expenses. This was followed by directing the pastor to "appoint a committee on music, with power to act." Whether that meant with power to make music, has never been explained. A committee consisting of Arthur Peter, Wm. Harrison, W. H. Newman, W. D. Major, and W. P. Harvey, with Mrs. D. G. Parr, Mrs. J. G. Roach, Mrs. H. C. Nall, Mrs. T. T. Eaton and Miss Amelia Delph, were duly appointed. Of these ten, at least three have some idea of music. The committee recommended the formation of a volunteer choir, which was agreed to, and the church formally thanked Mr. and Mrs. Geo. P. Weller, for their valuable services in leading the choir.

At the close of the year, with a deficit of \$912.49, in spite of special efforts to close the year without debt, the deacons (January 10, 1894) recommended that "no appropriations be made on account of insufficiency of funds in sight."

A week later a children's singing class was voted to meet in the basement every Saturday and be instructed by Mrs. R. V. Culter.

In March a committee "On the Good of the Church" was appointed, and their reports were amended, referred, accepted and rejected for months afterward. The committee consisted of Wm. Harrison, Arthur Peter, C. L. Taylor, J. A. Broadus and W. H. Whitsitt. More than once they were "granted farther time."

March 25, 1894, it was voted, on motion of H. C. Risner, that the pastor preach a series of sermons on Baptist doctrine, and furnish them for publication. The little book, "Faith of Baptists," was the result.

The number of members reported to the association that year was 1,851, and the amount contributed, \$17,009.03. Under date of September 30, there is this entry: "Rev. Geo. C. Lorimer, of Boston, Mass., preached a special sermon on "Baptists in History."

On the tenth of October the record tells us "the question of the advisability of the owning a bier was referred to the Finance Committee with power to act." No action was reported.

The young ladies of the church organized a society with the euphonious name of Eupoian, and they received the endorsement of the church November 7, their constitution and by-laws having been laid before the church.

#### THIRD AVENUE CHURCH COLONIZED

It was decided on December 12, 1894, to organize the Third Avenue Baptist Church, and this was carried out on the first Sunday in January, 1895. Letters were granted by the church to 189 members to form the new church, and this number was afterward increased. At the beginning of the new year the treasurer estimated his resources, and



found that his estimate came to just one cent more than the debts or current expenses, which amounted to \$905.59.

Brother D. G. Parr resigned from the Board of Managers of the Orphans' Home, but the church unanimously refused to accept his resignation, and he remains on duty. He has ever been a warm friend and supporter of the Home.

J. P. Harrison resigned as church clerk having rendered ten years of most satisfactory service. A special committee, consisting of W. J. McGlothlin, J. H. Weller and P. A. Sheley, presented resolutions of appreciation and thanks, which were unanimously adopted.

#### DR. JOHN A. BROADUS DIED MARCH 16, 1895

That was the world event of that year. The great Christian, the great scholar, the great teacher, the great writer, the great preacher, the great man, in dying, bereaved the world and enriched heaven. As Robert Hall said of William Carey, John A. Broadus "united the most profound and varied attainments, the fervor of an evangelist, the piety of a saint and the simplicity of a child." His funeral was probably the largest in the history of the church. Distinguished men were present from many States. The funeral was at 2 P. M. on the Sunday following. Drs. W. D. Thomas, W. H. Whitsitt, C. R. Hemphill, P. S. Henson and the writer made brief addresses, while Drs. J. M. Frost, J. M. Weaver, E. C. Dargan, W. L. Pickard, J. T. Christian, J. R. Sampey and W. J. McGlothlin took part. It was a memorable occasion.

Brother J. W. Vesey was ordained to the ministry on March 31. At that time a resolution was passed favoring a joint committee from the Baptist churches of the city on city mission work. Deacon L. L. Parks, Mrs. R. V. Culter and Miss Amelia Delph were appointed to represent this church.

The pastor wished to arrange for a trip through the Orient, and on June 5, the church granted him leave of absence "that he may visit Bible lands." The trip took place early the next year. Brother W. E. Foster was then ordained to the ministry.

The church in September reported to the association 1,679 members, with \$22,161.75 raised for various purposes.

Under date of December 4, 1895, there is this item in the record: "Unanimous consent was granted the pastor to put out some shade trees in the front and on the side of the church, at his own expense."

The indebtedness at the close of the year was \$418.90, which was provided for in the month of January.

On February 5, 1896, the church was still wrestling with the music problem, the record telling us "the music committee reported progress and asked further time."

#### PASTOR'S ORIENTAL TOUR

The pastor was absent on his tour through Bible lands during the months of February, March, April and May, the pulpit being supplied chiefly by the professors in the Seminary.

On the first of July, Brother H. C. Risner was duly ordained.

On the twenty-sixth of August, Brother T. T. Martin, pastor of our Glenview and Eight-Mile Missions, reported an interesting work at a point between Fisherville and Jeffersontown, and requested approval and appointment by the church to organize a church at that place, which was granted. The church was duly organized, and Brother Clark Fountain was ordained at Eight-Mile, September 1, in order to become pastor of the new interest.

In September, the Long Run Association met with this church, and we reported 1,677 members, and \$10,990.50 raised. That fall the property occupied by the Franklin Street Church, on the corner of Franklin and Wenzel Streets, was conveyed by us to that church. This was the Cable Street Church, but removing to their new quarters they changed their name to suit.

#### DEBTS ALL PAID

At the end of the year the treasurer reported "all debts paid and a balance in the treasury of \$6.27." On motion of Deacon Wm. Harrison, a rising vote of thanks was given to



Brother Theodore Speiden, Treasurer, and to Brother H. A. Vaughan, Chairman of the Finance Committee, for their faithful and successful efforts.

#### DR. HARRIS DIED

Dr. H. H. Harris, died in Lynchburg, Va., February 4, 1897. After the death of Dr. Broadus, Dr. Harris was elected Professor in the Southern Baptist Theological Seminary. He entered upon his work and became a member of Walnut Street Church in the fall of 1895. He was one of the finest Greek scholars of the world, and he was a prince among teachers. For many years he taught in Richmond College, Va. He was for years President of the Foreign Mission Board, and he was a prominent figure in our denominational life. After joining Walnut Street Church, he took charge of the Bible Class in the Sunday-school where he rendered the highest service. His death was deeply and widely mourned. He had gone to Lynchburg to visit his son and to obtain needed rest. The burial took place in Richmond, where he had lived and wrought so long and so faithfully.

It was on the fifth of May following, that the church voted to convey to the Portland Avenue Church, the property they had all along been occupying.

#### SILVER WEDDING

The nineteenth of June, 1897, was the twenty-fifth anniversary of the marriage of the pastor to his better half, and the church commemorated the event by presenting the grateful pair with a magnificent chest of solid silverware, containing 104 pieces. It was a present worthy of Walnut Street Church to bestow, and fit for a king to receive. It has been most heartily appreciated.

At the July meeting it was voted "that the pastor bring the matter of the good of the denomination in the city before the Pastor's Conference, and let them consider the advisability of calling a meeting of the deacons and pastors of all the Baptist churches in the city for a conference." I did as requested, but the Pastor's Conference did not think such a meeting at that time desirable.

In September, 1897, the church reported to the association 1,707 members, and \$13,118.87 raised for various purposes. At the regular meeting this month, on motion of H. A. Vaughan, it was voted unanimously that "the members of the church take an active interest in the Sunday-school, and do all in their power to enlarge it."

At the close of the year the report was again made that "all obligations of the church were paid in full to January 1, 1898." At the January meeting, Treasurer Theodore Speiden having completed twenty-five years of service in that capacity, special resolutions of congratulation to him passed unanimously and by a rising vote.

## VII.

### SPIRE TAKEN DOWN

The high winds of March swayed the beautiful spire of the church to the alarm of passers-by, and an examination showed the timbers were so decayed as to render it needful to remove this land-mark. This was the more easily done since the spire was no part of the original design of the building, but was added afterwards. Pieces of the spire were made into canes and other articles, and preserved by many members and others as mementoes.

The Rev. Sid. Williams and his sweet singer, Mr. James Brown, aided the pastor in a protracted meeting, covering March and April, 1898, with good results. In September we reported 1,722 members, and \$12,835.00 raised for various purposes.

### H. P. FUDGE'S CASE

In September, Brother H. P. Fudge, who had joined the church by letter, applied for ordination to the ministry, and a presbytery was duly called. In his examination he told how he had been baptized by a Disciple preacher, and was received into a Baptist church in Indiana on that baptism. The presbytery were unanimous in recommending that he be baptized before being ordained, and he agreed that such



was his duty. He was therefore baptized by the pastor and ordained by the presbytery on October 5.

On the sixteenth of November, Brother W. H. Setzer was duly ordained.

#### DEACON MOSES' DEATH

William Moses, Sr., fell asleep January 4, 1899. For over half a century he had led a "quiet and peaceable life in all godliness and honesty." There was a quiet strength in his character, as well as a steadfast devotion to duty, and a genuine heavenly-mindedness which made him a marked man in the church and in the city. A model husband, father, church-member and citizen—he was all these, and his death was in keeping with his life. "Mark the perfect man and behold the upright, for the end of that man is peace." At the next regular meeting the church unanimously declared "that in the death of Brother Moses, our church has lost a faithful member, and a trusted officer, whose long and diligent service, wise counsels and noble example, contributed much to the prosperity of the church through her whole history."

At the January meeting the treasurer reported that he had conditional subscriptions which would pay all the church obligations if he were granted farther time. This was done, and he afterwards reported all indebtedness cancelled. At this meeting a committee was appointed, on motion of Deacon J. H. Weller, to report in regard to the proper celebration of the Golden Jubilee of the church, which would occur in the next October. This committee recommended that the occasion be fitly celebrated, and that Committees on Programme, Reception, Invitation, House Decoration, Entertainment and an Executive Committee be appointed. The chairmen of these committees respectively, were the pastor, L. G. Crawford, T. E. Wilson, Theodore Speiden, William Moses and W. D. Major. How well they did their work appeared at the Jubilee meetings.

On March 8, Deacon Arthur Peter resigned his deaconship after a continuous service of over half a century. Appropriate resolutions were passed.

## W. L. WELLER DIED

After many years of patient suffering, Brother William L. Weller died in Florida on March 23, and his body was brought home for burial. He had been for a generation a most devoted member of the church. He long served as usher for the Sunday-school, and his smile greeted all comers, while strangers received from him a most hearty and gracious welcome. Despite his suffering, his bright cheerfulness carried sunshine everywhere he went. He was especially devoted to the Orphans' Home, on whose Board he served from the beginning till his death. The first house occupied by the Home was of his furnishing. A warmer heart I never knew.

On April 7, J. J. Crundwell was ordained to the ministry, F. H. Kerfoot, T. T. Martin, S. F. Thompson, J. M. Weaver, W. J. Ray, and the pastor, taking part.

During a part of March and April the pastor was aided most effectively in a series of meetings by the Rev. T. T. Martin, which resulted in about seventy additions to the church.

## ANTI-WHISKEY RESOLUTIONS

At the adjourned business meeting April 12, Deacon A. C. Thomas offered resolutions requiring that those members engaged in the liquor business should within a year get out of such business, and urging them to do so even sooner; that no one engaged in that business should hereafter be received into our fellowship, and that no one already a member who shall engage in such business be retained. These resolutions were adopted after brief discussion and without division. The *Courier-Journal*, in a double-column editorial, sharply assailed the church for taking this action, and the pastor replied to this attack to the best of his ability. During the pastorates of Dr. Warder and the present pastor, no one engaged in the liquor business had been received into the church, with the exception of one brother who, when received, assured the church that he would get out of the business in a "reasonable time."



On May 28, Brethren J. W. Moore and D. J. Weddell were duly ordained to the ministry. Dr. E. C. Dargan preached the sermon, while Brethren Thompson, Green, Wooten, Setzer, Murray, and the pastor, took part.

The General Association met in Mt. Sterling in June, and the church appointed Deacon M. W. Sherrill as one of the messengers, and paid all his expenses, because he was the only surviving member of the original General Association, which was organized in 1837.

#### ORDINATIONS

Brother A. R. Love, who had done good service at the Eleventh and Market Mission, was on July 23, duly ordained to the ministry. The pastor being off on his summer vacation, Brethren J. M. Weaver, C. W. Daniel (who was supplying the pulpit), W. P. Harvey, J. C. Massey and W. M. Murray took part.

In September, Brother W. A. Taliaferro, who had been laboring most acceptably at Glenview, was ordained at that mission, the pastor preaching the sermon.

We reported to the association for the year ending September 1, 1899, \$19,019.02 raised for all religious objects, and 1,750 members.

At the October business meeting notice was given by the deacons, two deacons dissenting, that at the November meeting a resolution would be offered authorizing the sale of the church property for \$125,000, we to retain possession to the middle of March, 1900; to retain the furniture, pews, chandeliers, trees, fence, etc. A special meeting to discuss the subject was held, and a day of fasting and prayer was ordered for divine guidance in the matter.\*

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\*When the November business meeting came there was an unusually large attendance, and, after full discussion, the vote by ballot, the name of the voter to be written on the ballot, was taken on the resolution to sell the church property, and although all present did not vote, the resolution was passed by a vote of 201 to 87. The following were appointed a Committee on Location and Building: William Moses, Theodore Speiden, D. G. Parr, W. D. Major, H. A. Vaughan, Elijah Basye and J. H. Baldwin.

## JUBILEE OF THE CHURCH

Beginning October 10, at 7:30 o'clock P. M., were held the Jubilee exercises, commemorating the Fiftieth Anniversary of the union of the First and Second Baptist Churches.

The house was handsomely decorated by the good taste of Deacon Theodore Speiden, the names and dates of services of the seven pastors being arranged on the seven panels between the windows available. The first two pastors, the Rev. Thomas Smith and Dr. W. W. Everts, had passed away, but the remaining five were all present and took part in the exercises.

The programme lasted from Tuesday night, October 10, to Thursday night, October 12, inclusive. Dr. G. C. Lorimer delivered the first address, choosing as his theme "The Baptist and the Republic." The next day the following addresses were delivered: Dr. J. M. Frost, "The Sunday-school Work of the Southern Baptist Convention;" Dr. E. Y. Mullins, "Theological Education;" Dr. A. J. Barton, "Foreign Missions;" Dr. I. T. Tichenor, "Home Missions," and Dr. A. T. Spalding, on "Progress of the Baptists in Fifty Years."

Thursday's programme had the following addresses: "Sketch of the History of the Walnut Street Baptist Church," by Pastor Eaton; "Mission Work in Kentucky," by Dr. J. W. Warder; "Walnut Street Baptist Sunday-school," by Supt. J. H. Weller, and Ass't Supt. Theodore Speiden, closing with an address by Dr. M. B. Wharton, on "What Baptists Stand For."

The church has occupied its present quarters now for fifty years, and it has had a noble history. Let us hope its future will be far more glorious than its past.

"Glorious things of thee are spoken  
Zion, city of our God;  
He whose word can ne'er be broken,  
Formed thee for his own abode."



## 1900 to 1937

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*Prepared by a Committee of the Deacons  
S. B. Tinsley, R. C. Bowden, Dr. W. M. Randall, and assisted  
by Wm. O. Carver, Jr.*

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**T**URN of the Twentieth Century, inaugurating a new era of rapid economic and industrial development and bringing with it elements of radical change in many phases of the country's social structure, found Walnut Street Baptist Church thriving under the vigorous leadership and consecrated ministry of Dr. T. T. Eaton. Founded on sound, deep-rooted faith in God's almighty power and all-embracing plan of salvation, it was well prepared to grapple with the sins of man and to point with steady hand to the true solution of all his problems.

That such was the healthy state of the Church is attested by subsequent growth of the congregation in numbers and vitality; by an ever gradually increasing enterprise in behalf of evangelism and the missionary movement; by the continuous planting and nourishing of missions that developed new churches in various sections of the city, and by untiring effort in behalf of Christian education and training that built one of the largest Sunday-schools in the South, staffed by a corps of qualified teachers.

That the new century found the church prepared for such service was a high tribute to the effective leadership of Dr. Eaton, its seventh pastor in fifty years of notable achievement. For nineteen years he had served a faithful stewardship that was yet to witness even greater victories before death came to end his labors in 1907.

Under his leadership during the first six and a half years of the century two new missions were established by the church, the congregation showed gradual growth and the foundations were laid for an efficient and highly effective Sunday-school organization, average attendance passing the 300 mark before his death.

Most noteworthy of material achievements was erection of the present church home, remodeled and enlarged in subsequent years to meet expanding activities of the growing congregation.

#### FOURTH AND WALNUT STREET CHURCH SOLD

Resolution to sell the old building at Fourth and Walnut streets had been adopted at the November 8, 1899, business meeting by a vote of 201 to 87, although not all present voted, and on March 14, 1900, sale to J. M. Atherton was approved. Mr. Atherton originally had offered \$125,000 for the property but later had withdrawn the offer and submitted a new bid of \$115,000. A \$5,000 "bonus," paid by tenants of the building Mr. Atherton proposed to erect and later built, however, increased the consideration to \$120,000.

Final services were conducted in the old building on April 1, 1900, and the congregation moved to a building on the northeast corner of Second and College, which was occupied until the present home was ready for use two years later.

Brother S. M. Simmons was commissioned to write for the church records an account of that service.

"The day was an ideal one," he penned in characteristic style. "The sky was bright and the breezes balmy, wooing the old as well as the young to this last service . . ."

Unusually large crowds attended both the morning and evening services, taxing the strength, it was disclosed later of the weakened beams of the old building.

"My joy is the joy of you all" was the theme of the Pastor's morning message. At night he preached on "Redemption through the Blood of Christ."

Dr. W. P. Harvey, of the Western Recorder, pronounced the benediction at the latter service, "and thus," Brother Simmons recorded, "closed the last service, and one of the most memorable in the history of the church."

The historic structure had seen notable service, having been used during emergency by the Board of Education



for public school classes and by the American Bible Revision Association for a time as its headquarters.

"In cleaning out the Walnut Street Baptist Church edifice," the Western Recorder reported in its issue of April 12, 1900, "a good many interesting finds were made in the nooks and corners of the old building. Among others was a lot of books and papers of the American Bible Revision Association, which had its headquarters there. This was the beginning of the modern Bible revision movement. These articles were put in the Seminary library building." At that time the Southern Baptist Theological Seminary was located on Broadway at Fifth.

Another interesting disclosure during razing of the structure also was reported by the denominational paper.

"It turns out to be exceedingly fortunate that the Walnut Street Church property was sold when it was," the May 10 issue observed. "Tearing down the building has revealed a condition of which no man dreamed. The building was utterly unsafe and every time the congregation gathered, it was at the peril of their lives. It was found that some of the timbers of the roof had given way and others were on the point of doing so. It was found that the floor of the main audience room was liable to give way at any time. To have continued to use the old building for church purposes would have involved a serious disaster with appalling loss of life. These facts have greatly modified the feelings of those who most vigorously opposed sale of the property." That there had been opposition to the sale was no secret, some members even withdrawing from the church because of their feeling in the matter.

#### SITE AT THIRD AND ST. CATHERINE BOUGHT

In the same issue the Western Recorder reported the vote of the church to purchase the property at Third and St. Catherine, "a beautiful lot in the heart of the residence portion of the city." "Third Avenue is the boulevard of Louisville," the article pointed out.

A special committee composed of Deacon William Moses, D. G. Parr, Theodore Speiden, H. A. Vaughn, W. D. Major, Elijah Basye and J. H. Baldwin had recommended purchase of the lot for \$16,500 and their report was approved at the May 2 business meeting of the church.

During the last week in September ground was broken for the new building, Deacon Theodore Speiden throwing up the first spadeful of earth.

In that year a church membership of 1,678 was reported.

On May 20 the following year, 1901, the twentieth anniversary of Dr. Eaton's pastorate was celebrated as the corner stone of the new structure was laid.

With ministers and members of Baptist churches throughout the city participating in the service, Deacon Moses, as chairman of the building committee, tapped the stone in place with a mallet of olive wood which Dr. Herbert H. Harris had brought from Jerusalem and presented to the Sunday-school. A number of articles and documents of historic significance were placed by Dr. Eaton in the stone and, in the cement under it, each stone mason at work on the building placed a coin.

#### NEW DEACONS

The only note of sadness on the occasion resulted from absence of Deacon M. W. Sherrill, whom death had claimed on January 5. He was the last surviving member of the General Association of Baptists of Kentucky who was present at its organization meeting October 10, 1837, in the First Baptist Church of Louisville, which later united with the Second Church to form the Walnut Street Church. His death was followed by the election, on January 9, of George E. Hays, E. A. Converse and E. Rice as Deacons.

As work on the new structure progressed Daniel G. Parr was inspired to offer the church a chime of bells as a memorial to his wife. The generous offer was accepted and the memorial bells were installed in due time, and still continue ringing out their Gospel message, cheering the shut-ins and



calling the populace to the House of God each Sabbath morning.

A man of some wealth, Brother Parr, through his will, gave the bulk of his fortune for establishment of Parr's Rest, a beautiful home for old and indigent women, now located on Cherokee Road, at Highland Avenue.

Membership of the church during 1901 was reported as 1,663, with special gifts boosting total contributions for all purposes to \$41,154.62.

Sunday-school attendance during the year dropped off as services were conducted in the temporary quarters, but began to show an immediate pickup with first use of the new building in March, 1902.

#### NEW BUILDING DEDICATED

During the year the structure was completed and its dedication on November 16, 1902, was a red letter day in the history of the church.

It was on March 9 that the building was used for the first time. The treasurer, meantime, had reported a deficit of \$1,129.85 at the outset of the year and the music committee had dispensed with the services of a paid quartette, organizing in its stead a voluntary choir. That choir, directed by Brother Fillison Speiden, won high praise as it participated in a week's celebration initiating the new church home.

"This has been a great week with us," the "Church Bulletin" reported on March 16. "The full Sunday-school, the great congregation Sunday morning, the eleven additions to the church, the fine singing of the choir through the week, the special meetings for discussion of Sunday-school work, fellowship, devotion and benevolence, winding up with a brilliant social Friday night. All these made the first week in our new house memorable. The speeches during the special meetings from invited brethren were of high order. We hope our continued life in the new house will be in keeping with this beginning. Let us thank God and take courage."

Dr. Eaton's first sermon in the building was preached from the text John 3:16, "For God so loved the world . . . ," the same he had used for his last sermon in the old building at Fourth and Walnut.

The first prayer in the building was offered by Deacon Speiden, who conducted the initial Sunday-school session. Shortly thereafter, on April 16, he resigned as church treasurer, having completed twenty-nine years of service, and Brother W. D. Major was elected unanimously to succeed him. An expression of appreciation of Deacon Speiden's faithfulness was spread on records of the church and the congregation presented him a case of one dozen silver knives and forks.

By June 1 masonry work was complete and on that day Deacon Moses gave the congregation a temporal thrill and sent newspaper reporters scurrying to their typewriters!

"Peril," The Courier-Journal blazed forth in headlines, "Defied by William Moses, Church Deacon. Stands high in the air and places capstone on topmost tower. Friends gaze in wonder."

It was in wonder, indeed, that friends watched Deacon Moses. "Standing with one foot on a narrow stone and the other upon a slender scaffolding plank 150 feet above the earth, he laid the capstone of the new Walnut Street Baptist Church," The Courier-Journal reported.

A little more than five months later the building was dedicated on November 16.

Special pews were reserved for members who had attended dedication of the old building at Fourth and Walnut. Brother D. M. Dowell, present on the former occasion, was in charge of the reserve section.

Morning, afternoon and night services were conducted.

Following the regular session of the Sunday-school and ringing of the "Parr Memorial" chimes, the congregation gathered in the main auditorium, where the Rev. W. H. Felix, D.D., delivered the morning sermon. The service opened with reading of the scriptures by Dr. W. Owen Carver, a member of the seminary faculty, and included a



prayer by Dr. B. D. Gray, president of Georgetown College; the dedicatory prayer by the Rev. Dr. J. P. Eagle, president of the Southern Baptist Convention and an ex-Governor of Arkansas, and a report of the building committee, submitted by Deacon Moses.

The afternoon program consisted of scripture reading by the Rev. Dr. Carter Helm Jones, pastor of the Broadway Baptist Church; prayer by the Rev. Dr. W. W. Hamilton, pastor of the McFerran Memorial Baptist Church; reading of the Hymns by the Rev. Dr. J. S. Felix, pastor of the East Baptist Church, and four ten-minute talks. W. E. Powers, moderator of the Long Run Association, related "The Past of Walnut Street Baptist Church," giving a brief review of the history of the congregation. "The Present of Walnut Street Baptist Church" was discussed by Ex-Governor Eagle, while the Rev. Dr. J. M. Weaver, pastor of the Chestnut Street Baptist Church, sought to predict something of "The Future of Walnut Street Baptist Church." The fourth talk, a convincing discussion of "What a Baptist Church Stands For," was delivered by the Rev. Dr. George B. Eager, of the seminary faculty.

At the evening service prayers were offered by the Rev. Dr. J. M. Frost, secretary of the Sunday School Board, and the Rev. J. G. Bow, mission secretary of the General Association of Kentucky Baptists. The sermon was delivered by the Rev. Dr. T. N. Compton.

The dedication was followed by an evangelistic meeting, with the Rev. Compton assisting the pastor, preaching twice daily. During the meeting there were fifty-six additions to the church. On the first night Mrs. Sarah Wakefield and Miss Bessie McMeekin were baptized—the first baptisms in the new building.

The first wedding in the auditorium had been conducted on October 22, less than a month earlier, when the pastor united L. M. Render and Miss Nellie Major in marriage. In that connection it is interesting to note in passing that the last wedding performed by Dr. Eaton in the old building was that of Brother T. Jeff Adams, a loyal member of the

church and for twenty-three years superintendent of the Masonic Widows and Orphans Home.

All in all 1902 was a very full year in the life of the church. That the building project and the inconvenience of using temporary quarters did not detract from attention given spiritual concerns, however, is evinced by the fact that the congregation continued to grow in numbers and an average Sunday-school attendance of 206 was achieved. A total membership of 1,688 was reported.

During the following year, marked by celebration of the 100th anniversary of the Long Run Association, a net membership gain of eighty-eight was recorded, of whom forty-four joined on profession of faith for baptism, and the average Sunday-school attendance increased to 219.

Dr. Eaton served as chairman of the committee which arranged the program for the association centennial. The meeting was held at the Long Run Church, where the association was formed.

Because of the denominational importance of the session, and the special interest it held for members of the Walnut Street Church, a brief account of what transpired is here recorded, together with summaries of the principal addresses, which inspired member churches to new enterprise.

Discussing "A Century of Baptist Achievement in Kentucky," the Rev. Dr. W. P. Harvey related the following facts:

The first recorded preaching in Kentucky was by the Rev. Mr. Lythe, Episcopal minister of Harrodsburg, who preached at Boonesboro.

The first sermon by a Baptist was preached by Thomas Tinsley in 1776 at the Big Spring in Harrodsburg, where William Hickman preached at Tinsley's request in April of the same year.

The first Baptist church in Kentucky was organized June 18, 1781, at Severns Valley, now Elizabethtown, with thirty-seven members. The Rev. John Gerrard, first pastor of the church, also was the first Baptist pastor in the Great Valley between the Allegheny and Rocky Mountains. About



eleven months after the church was organized he went out hunting one evening and never returned. It was supposed he was killed by Indians.

Elkhorn, organized in 1785, was the first Baptist association in Kentucky.

The speaker also related founding of Georgetown College and told of the spread and development of Baptist churches throughout the State.

The Rev. Dr. W. J. McGlothlin, member of the seminary faculty and later president of Furman University at Greenville, S. C., spoke on "A Century of Baptist Achievement in the World." Following are a few of the interesting facts he related:

During the century Baptists throughout the world increased in number from 150,000 to more than 6,000,000.

With less money and fewer workers, Baptists won more converts in foreign missionary fields than any other denomination.

The first State organizations were formed during the century.

Among the greatest preachers in the world were four Baptists, Robert Hall, Andrew Fuller, Charles H. Spurgeon and Alexander Maclaren.

The Rev. W. E. Powers, association moderator for twenty-one years, spoke for the association. Other addresses were delivered by the Rev. Dr. E. Y. Mullins and Dr. Eaton.

Many members of Walnut Street Church attended the centennial celebration.

#### REVISION OF CHURCH ROLL

Revision of the church roll during 1904 was a tedious undertaking and one worthy of mention. Following a thorough canvas the total membership of 2,061 was divided into two groups, 1,367 active members and 694 whom committee members were unable to locate. The latter group was ordered removed from the regular roll of the church and was not included in the annual report to the association.

Average Sunday-school attendance for the year was 265, an increase of seventeen percent over 1903, and total contributions amounted to \$11,418.62.

The congregation sustained a sad loss during January of that year in the death of Brother Parr.

#### NEW MISSIONS ESTABLISHED

The following year saw establishment of a new mission, opened at Twelfth and Kentucky Streets on April 5, 1905. This mission later developed into Grace Baptist Church.

On June 9, mission property located at the corner of Portland and High Avenues was ordered conveyed to the Portland Avenue Baptist Church, which had developed from that mission.

Still another mission was organized in 1906, near Bardstown Road and Duker Avenue. Destined later to become Deer Park Baptist Church, it was opened October 21 as the City Limits Mission Sunday-school, and on November 7, became a full mission with appointment of Rev. N. R. Stone as pastor.

Earlier, on February 4, of the same year, the church had elected Bro. W. D. Powell as a State evangelist in the interest of wider evangelistic enterprise.

Meanwhile, a change had taken place in organization of the Sunday-school. Removal from the city of Brother J. Henry Burnett, now and for the last several years one of the secretaries of the Southern Baptist Convention, prompted his resignation as superintendent. Brother S. M. Simmons was elected to succeed him and led the school to a new high average attendance for the year of 306.

During June a special collection was taken by the Pastor, at instance of the Deacons and with approval of the congregation, for the benefit of Baptist churches whose buildings were destroyed in San Francisco's disastrous earthquake and fire.

The annual letter to the association reported a membership of 1,450 and contributions totaling \$11,282.03.



The increasing number of city churches prompted the Louisville Baptist Pastors' Conference to inaugurate a move in 1907 to have Louisville churches withdraw from the Long Run Association and form a new Louisville Association. That move was opposed by the Walnut Street Church in a vote of disapproval on May 8, and subsequently failed to materialize.

#### DEATH OF DR. EATON

It was on June 29 that Dr. Eaton passed away, leaving a devoted congregation which pledged itself in sorrow to be even "more loyal and faithful in every department of church work" because of the inspiration of his life and labors.

Death came without warning. It found Pastor Eaton busy with the work of his Master. At Grand Junction, Tenn., he was changing trains, on his way from the General Association at Mayfield to Blue Mountain, Miss., when he was stricken with a heart attack. He collapsed in the railroad station, asking, "Are there any Baptists here?" The question helped those who ran to his aid in establishing his identity.

Family and friends in Louisville were notified and hurried to Tennessee but the great leader died without rallying, his condition precluding any plan to move him to Louisville before the end came.

Memorial services were conducted by the Sunday-school and church on Sunday, June 30, and the young people of the congregation conducted a similar service Monday night, July 1.

The funeral was conducted in the auditorium the following day as a large and sympathetic audience sat spell-bound for two hours listening to the tributes paid his life and leadership. Innumerable floral offerings bespoke the sorrow of hundreds of friends.

The Rev. Dr. J. G. Bow presided, opening the service with the Hymn, "How Firm a Foundation." Dr. J. S. Detweiler read the scriptures and Brother W. C. Jones offered a prayer.

Resolutions of the church, the Louisville Ministers Conference and the Colored Baptist Ministers Conference were read.

Followed then a series of eulogies as the Rev. T. T. Martin paid tribute to Dr. Eaton "as a man," Dr. W. P. Harvey "as an editor," Dr. C. M. Thompson "as a pastor," Dr. P. T. Hale "as an influence in the State" and Dr. Lansing Burrows "as a leader of the denomination."

The funeral sermon was preached by Dr. J. M. Weaver. Reading of the Hymns, "My Faith Looks up to Thee" and "Jesus Lover of my Soul," and benediction by Dr. B. B. Baily completed the service at the church. "Asleep in Jesus" was sung at the grave in Cave Hill Cemetery, where Dr. J. B. Moody offered the final prayer.

Following is the resolution adopted by the church and read at the funeral:

"Why we are in the shadow of gloom and why the hand of the Lord is laid so heavily upon us as a church and people we may not understand.

"Paul comforts us with the assurance, 'And we know that all things work together for good to them that love God, to them who are called according to His purpose.' 'Whom the Lord loveth, He chasteneth and scourgeth every son whom He receiveth.'

"Job may well cry out, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.'

On the twenty-ninth day of June, 1907, God in His providence called from earth to heaven, from labor to rest our dearly beloved brother and pastor, Dr. T. T. Eaton.

"Wherefore, we, the members of Walnut Street Baptist Church, pay tribute to his memory, and offer the following resolutions:

"Resolved, First, that in the death of Dr. T. T. Eaton, our pastor, we sustain a great and incalculable loss. That the church sensibly feels the chastisement of the Lord in this grievous and sore affliction, the sudden removal of one we loved and honored so dearly.



"Second, that his life and pastorate have been a benediction and sweet blessing all these twenty-six years of service. And as an earnest expression of our loyalty and fidelity to his memory, we renew our vows of consecration and service to the great Master. We invoke His blessings upon us all and pray that His Holy Spirit may guide us into paths of peace and righteousness, and make us more faithful.

"Third, that we shall be more loyal and faithful in every department of church work, arousing the conscience of our membership to the importance of giving our time and means as the Lord has prospered and blessed us. Let us strive earnestly in advancing the cause of missions, the Young People's Union, the Sunday-school, the Prayer Meeting, and the church service to the end of saving souls. We realize that nothing would be more pleasing to his loving heart than the continued nourishing and cherishing of those objects of his love and care, and for which he labored so long and well—a memorial to his memory, more lasting than brass or bronze.

"Fourth, that as a church, we tender our love and deepest sympathies to the loving wife, a helpmeet to him and a great help to the church in her faithful work throughout all these years of the dear pastor's service; to the devoted son and loving daughter who have a rich heritage in the father's noble and beautiful life; to the lone and tender sister who has stood so firmly with the brother these years in defending and promulgating the Faith.

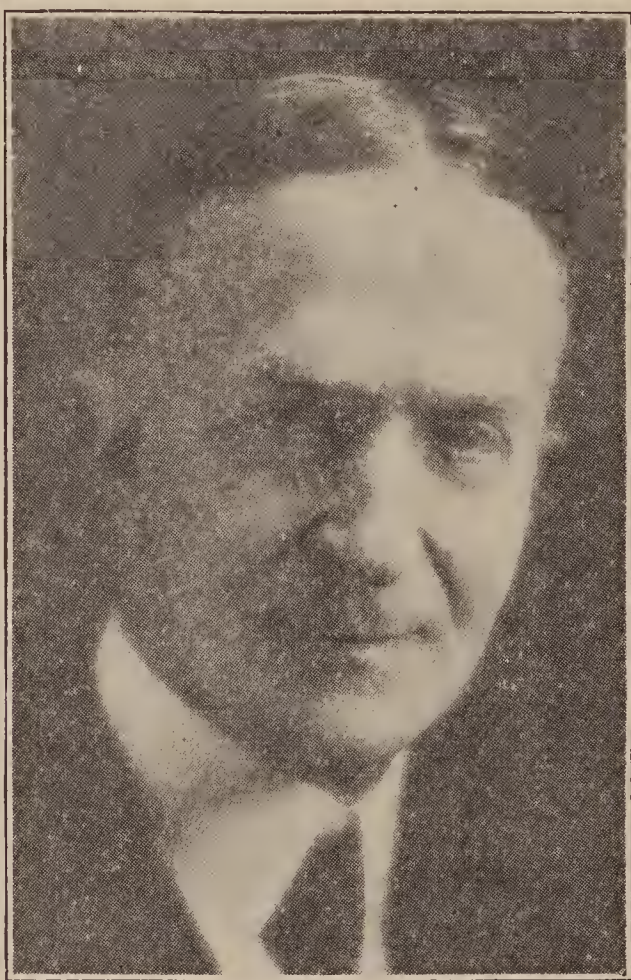
"We pray God's richest blessing to rest upon them and abide with them in this great bereavement.

" 'Know ye not that there is a prince and a great man fallen this day in Israel?' In the death of Dr. T. T. Eaton, we may truly say that a great man of God has fallen.

"Fifth, that a copy of these resolutions be spread upon the church records, a copy sent to the family and sister, and copies to the Western Recorder and the city papers."

**DR. HENRY ALFORD PORTER CALLED**

True to the pledge of their resolution to carry on, the church shortly set about the task of finding a new leader and on September 4, Brother W. D. Major, chairman of the pulpit committee, recommended that a call be extended the Rev. Henry Alford Porter, then pastor of First Baptist Church, known as the White Temple, of Oklahoma City, Okla.



**HENRY ALFORD PORTER, D.D.**  
**1907—1913**

Dr. Porter's election was by unanimous vote and on Wednesday, October 2, a telegram was received from him accepting the call. It was on Sunday, November 17, that he preached his first sermon as pastor, using Hebrews 11:30 as his text. That sermon inaugurated a ministry that continued five years and eight months before Dr. Porter resigned, in July, 1913, to become pastor of the Gaston Avenue Baptist Church of Dallas, Texas.



A quiet man of slight build and soft voice, he had a remarkable facility for remembering names and faces, and a charming personality that won him a big place in the love and affection of the church. He was a man of scholarly habits and inclinations, and twice during his pastorate was granted leave of absence of travel abroad.

In his quiet way he was a persuasive orator. His preaching was most effective, perhaps, in the series of sermons he delivered from time to time. Outstanding examples were his series on "Home Sweet Home," which dealt with marriage and home life, and his "Gospels of Nonsense" series. The latter included sermons on "Mormonism, the Gospel of the Beast," "Russellism, the Gospel of Humbug" and "Christian Science, the Gospel of Dreams."

Under his leadership the Sunday-school was re-organized on a graded basis and the church continued to thrive and grow, membership passing the 2,000 mark during the last year of his ministry.

During 1908 a recommendation of the Deacons that a weekly calendar be published was approved. It was in that year, too, that Dr. Powell resigned as State evangelist and Brother J. P. Jenkins was elected to succeed him.

#### S. B. TINSLEY, SUPERINTENDENT OF SUNDAY SCHOOL

Brother S. B. Tinsley was elected Superintendent of the Sunday-school for the following year, and development under his leadership was a tribute to his remarkable talents as an organizer. The report he submitted at the end of his first year of service contained a prediction that surely came true and is being more and more appreciated as the years pass.

"We are going to realize more fully," Superintendent Tinsley wrote, "the tremendous power of the Sunday-school, to appreciate more deeply the doors which it opens and the privileges which it bestows."

During the year an average attendance of 450 was maintained and a number of special days were observed, including "Decision Day," when concerted effort was made to lead unsaved pupils to acceptance of Christ's salvation.

The duplex envelope system for pledged contributions now in use was approved during the year and inaugurated January 1, following.

#### NEW DEACONS

A proposal to increase the number of deacons from fourteen to eighteen failed to receive approval by one vote at the March business meeting, but again was introduced and was approved at the January meeting in 1910.

P. P. Houston, E. G. Burnett, W. H. Montgomery and Dr. W. M. Randall were elected to the board. Brother Theodore Speiden, who had served faithfully for many years, resigned and was elected an honorary deacon.

#### INDIVIDUAL COMMUNION SERVICE

Heated discussion was developed at the March meeting when the deacons proposed "in view of the fight that is being made against that dread disease, tuberculosis, and feeling that our church should do its part in this great work, be it recommended that our church adopt the individual cup system for communion." Action was delayed until the April meeting but at that time the recommendation was approved by a vote of fifty-five to twenty-six, many members declining to participate in the ballot and others insisting that their opposition be recorded officially by name. Subsequently the "one cup" individual service now in use was adopted by the church.

#### DEATH OF MRS. EATON

On September 6 death claimed Mrs. Eaton. The pastor and Mrs. Porter having left in May for a tour of Europe, the Rev. Dr. J. W. Porter, a life long friend of Dr. Eaton, conducted the funeral, assisted by Dr. J. M. Weaver, Dr. J. G. Bow and the Rev. H. C. McGill.

Dr. and Mrs. Porter returned on September 28, and from October 16 through 30 the pastor conducted a revival meeting that saw twenty-nine additions to the church. Music was furnished by a voluntary choir, supported by the Sunday-school orchestra.



As plans were made for 1911 a band of thirty men was organized to canvass the membership in an enlistment drive. About 500 calls were made and the workers reported "much interest and enthusiasm."

At the invitation of the Louisville Ministerial Association the church participated during 1911 in a citywide revival sponsored by evangelical churches, which resulted in forty-five additions to the church.

An interesting incident at the April business meeting was prompted by a recommendation of Deacon J. H. Baldwin, chairman of the House Committee, that "blind aisles" be cut through to the front of the main auditorium. Lengthy discussion ended in a vote of approval and it was then that Dr. W. D. Powell suggested in his inimitable way that the money to pay for the work be raised then and there! He subscribed a generous gift and his challenge was met by the other members present. Within a few minutes the necessary money was raised.

In April, 1911, Pastor Burkett of the mission at Thirteenth and Kentucky resigned and the Rev. C. O. Booth was elected to succeed him.

On Sunday, June 25, Deacon R. W. Taylor died suddenly. His loss was felt keenly by the congregation. At his funeral, conducted by the pastor two days later, resolutions adopted by the Deer Park Mission, which he helped to organize, were read.

When the Baptist State Mission Board met in December the 100 or more members were invited to conduct their annual session at the church. They accepted and were served a turkey dinner, which they seemed greatly to enjoy. The invitation has been extended annually ever since.

Resignation of Deacon Elijah Basye, who had been in ill health for some time, was accepted at the January meeting, 1912, and he was elected an honorary member of the board.

A revival service conducted by Dr. Porter the following month was blessed with thirty-six additions to the church.

A special service honoring Miss Lizzie Woodbury was arranged by the Sunday-school for May 5. On that day she

would have started her fiftieth year as teacher of the Primary Department. On the preceding Friday, however, she was stricken with sudden serious illness and was unable to attend the service, which was conducted in her absence. That night she died. The Lord had called home one of His most faithful servants. The church joined the Sunday-school in a memorial service in her honor.

Granted a second leave of absence to travel abroad, Dr. Porter spent three months in the Orient. He returned May 30, and was greeted by large audiences at both the morning and night services on June 2. It was during the following month that he preached his series of "Gospels of Nonsense" sermons.

At the June business meeting, Deacon W. D. Major having resigned as church treasurer because of ill health, Deacon L. M. Render was elected to handle the church funds.

On November 17 the Tenth Anniversary of the new building was celebrated, with Dr. A. T. Spalding, then the only living former pastor, as guest of honor at the service.

Under the leadership of Superintendent S. B. Tinsley the Sunday-school, with exception of the Primary Class, was graded thoroughly during the year, and the Home Department was organized with Mrs. E. A. Converse as director. The church membership reached 1,858 and total contributions amounted to \$22,302.39.

#### DR. PORTER CALLED TO TEXAS

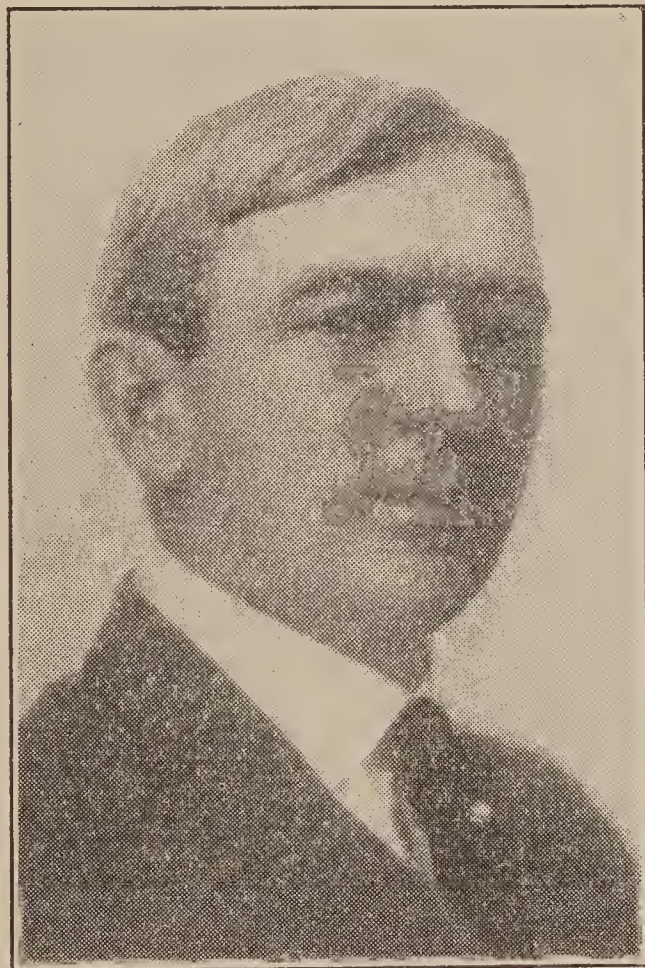
Before the end of January in 1913, Dr. Porter received the call from Texas. He planned to announce his decision at the church service on January 26. Before he completed his announcement declining the call, however, the congregation rose and swarmed down the aisles as the choir sang, "Praise God from Whom all Blessings Flow" and "Blest be the Tie that Binds." Indeed, it was a unique demonstration.

The Dallas church was not to be denied, however. Six months later Dr. Porter accepted the call and preached his last sermon as pastor of Walnut Street Church on July 27.



**DR. H. L. WINBURN CALLED**

During the following months various ministers filled the pulpit as a committee undertook to find a successor to Dr. Porter, whose ministry had been so richly blessed. Dr. H. L. Winburn, of Arkadelphia, Ark., finally was decided upon. He accepted the call, agreeing to begin his pastorate January 1. Pending his arrival the church was repainted and redecorated at a cost of \$1,200, money for the purpose being raised by a special collection.



**H. L. WINBURN, D.D.**  
1914—1919

Membership at that time had passed the 2,000 mark, being reported as 2,082 in the annual letter to the Association, and total contributions for the year were \$24,976.29.

Dr. Winburn served the church for four years and ten months, resigning to return to Arkadelphia, November 1, 1918. His pastorate covered the period of the World War, during which he was camp pastor at Camp Taylor.

More than 700 persons joined the church under his preaching. At the same time the most thorough purge of the membership roll ever undertaken was prosecuted to remove an accumulation of "dead wood" and more than 1,000 "inactive" and unlocated members were dropped in a period of four years.

Dr. Winburn was a tall, angular man of an appearance that arrested attention. He had a keen intellect and vital sense of humor, and an individual pulpit poise and delivery that made him a most effective speaker. With growing children of his own and a natural interest in the problems of youth, he was greatly loved especially by the young people of the church.

His first sermon was preached on January 4. Two weeks later he was extended the official welcome of all Baptist churches of the city at a service presided over by Dr. W. W. Landrum, pastor of the Broadway Baptist Church and president of the Louisville Baptist Pastors' Conference.

On March 9, a "social evening" at the church afforded members opportunity to "meet our pastor and become better acquainted."

One of the early achievements of the church under Dr. Winburn's leadership was to raise \$2,500 by special collection for a new building for the Deer Park Church, a former mission of the congregation.

It was early during his first year, too, that the problem of purging the church roll was attacked. A report of the treasurer had disclosed that only about half of the members were contributing through the envelope system. The report was submitted by Brother J. J. Norton, elected treasurer to succeed Brother L. M. Render, who had resigned in 1913.

That report, including a list of all regular contributors and amounts of their donations to the several causes of the church, was published in an effort to arouse greater loyalty and more active interest in affairs of the congregation. The publication occasioned some unfavorable as well as favorable comment but no serious consequences resulted.



Before the end of the year the church lost the services of Brother Filison L. Speiden, who was forced to resign as organist because of enforced absence from the city. Instead of accepting his resignation, however, the church voted him a three-months leave of absence.

A revised church directory was prepared and published in 1915.

A special committee that year reported in March that "the Sunday-school is now in a most prosperous condition in all its agencies and departments. Everyone and everything is working harmoniously—all looking to the good of the school and the upbuilding of the cause. The teaching force and officers have been thoroughly graded, the working force now being composed of sixty-one teachers and officers."

The report was prepared in connection with public installation of officers and teachers at a regular Sunday night service of the church, arranged to provide the congregation as a whole opportunity to recognize and honor work of the Sunday-school staff.

#### CENTENNIAL ANNIVERSARY OF THE CHURCH

The 100th anniversary of the church, the old First Church having been organized in 1815, was celebrated at a Centennial observance that opened October 31 and continued through November 7.

Former Pastor A. T. Spalding, then living in Atlanta, returned again to preach at the "Home Coming Day" service that opened the celebration. That night the Rev. B. D. Gray, corresponding secretary of the Home Mission Board, spoke on "Baptist Contributions to a Greater America."

Speakers at the Monday night meeting were Brother Theodore Speiden, who read a paper on relation of the church to the life of the city, and the Rev. Dr. C. S. Gardner, of the seminary, whose subject was "A Century of Christian Achievement."

Addresses by Dr. W. Owen Carver and Dr. W. D. Powell, on "Walnut Street in Missionary History" and "Our Women

in the Kingdom," respectively, comprised the Tuesday night program. Wednesday night Dr. W. W. Landrum discussed the remarkable record of the church in founding missions and nourishing new churches in an address on "Walnut Street the Mother of Churches." The Rev. E. Y. Mullins, seminary president, spoke on "A Century of Development in Doctrine."

The Rev. W. E. Powers, of Fairfield, Ky., and the Rev. J. W. Porter, Lexington, were speakers Thursday night. The former spoke on "Walnut Street and the Civil War," and the latter on "The Baptist Doctrine of a Free Church in a Free State."

A reception and social hour Friday night followed reading of a paper by Dr. M. B. Adams, president of Georgetown College, on "Walnut Street and the Development of the Denominational Life."

The celebration ended Sunday, the church's only other living former pastor, Dr. Porter, preaching at the morning service and Dr. I. J. Van Ness, secretary of the Sunday School Board at Nashville, speaking at the night service on "The Economic Value of the Sunday-school to the Church Life," preceding the closing address, which was delivered by Pastor Winburn.

All the services were well attended and the celebration was considered successful in every way.

General interests of the church were furthered, many converts were won and the Sunday-school continued to grow under Dr. Winburn's leadership during 1916.

The old move to change the name of the church again was revived but failed to find approval. A special committee considered the matter and recommended that no change be made.

A change in the church roll was made, however, early in 1917 when 338 names were dropped by a single vote! That was the last of a series of drastic cuts to remove "inactive" members from the lists.



## WORLD WAR

America having finally been drawn into the World War, the church adopted a resolution on October 3 granting a request of the Home Mission Board that Dr. Winburn be authorized to accept appointment as pastor at Camp Zachary Taylor. He undertook the assignment and served until the end of the war, doing a great work among the soldiers.

Co-operating with his war work, members of the congregation entertained Baptist soldiers from the camp in their homes, and a large flag was purchased and displayed at all services of the church. A special collection was taken to buy Bibles for distribution at the camp.

General war conditions, meanwhile, had brought to issue the question of Sunday entertainment, which was giving city officials some concern. The church was asked for an expression of opinion and adopted the following resolution, drafted by a committee composed of J. T. Boswell, chairman, E. E. Sutton and E. G. Burnett:

"Whereas it has been called to our attention that the Mayor and other city officials desire to have an expression of opinion in regard to the closing of picture shows and theaters on Sunday, and being reliably informed that it is against the State law for such places of amusement to be open on the Sabbath, therefore, be it resolved that we, the members of Walnut Street Baptist Church, assembled in business session, respectfully solicit and urge the Mayor and all those in authority to use the power vested in them for the enforcement of this law."

Special recognition was given B. Y. P. U. work when the church adopted resolutions at the January 7, 1918, meeting expressing appreciation of the faithful and loyal service of Miss Latta Greer in directing the young people's program.

Death of Deacon J. G. Carter some weeks later prompted adoption of another resolution, which commended his "steadfast loyalty" during the twenty-five years he served as a member of the board. Brother Walter Brashear was elected to fill the vacancy created by his death.

## DR. WINBURN'S RESIGNATION

For several months Dr. Winburn had had under consideration a call to return to his former church in Arkadelphia. In September he reached his decision to accept that call and the deacons were asked to fix a date which would be most convenient for him to leave. At a called meeting, September 8, they agreed that November 1 would be the most opportune time and so that was the date fixed.

Accordingly, Dr. Winburn's formal resignation was prepared and read at the regular business meeting, September 11.

"About five years ago now you gave me a hearty call to come from my work and people in a southern state and take up the duties and tasks of the pastorate of your church," it read. "No man can offer another a higher compliment than this. To ask me to come into your own lives and the lives of your families in the intimate way of the pastoral relationship is the highest honor you could have offered and your steadfast loyalty and genuine devotion both to me and to the church have amply backed up the original offer you made, in a steadily increasing stream. I have tried in a plain and manly fashion to deserve the trust you imposed in me, and discharge the duties involved in it. My success in this cannot be measured by the seven hundred and more additions to our church during these years, nor can it be measured in the financial tables which have shown from the first a steady rising tide of loyalty on your part. The best measure of our success together is found in the hearts of the church and congregation to whom we have ministered. This, you can judge better than I.

"After five happy and very busy years together, I have felt the call of God to go back and take up work with my old field in Arkansas. This call comes to my consciousness in such a way that I feel that it cannot be resisted. I have refused and denied it repeatedly, but there came at least the conviction that it was from God, and so, despite all that



seems unnatural and illogical to the eyes of worldly advantage, I am persuaded that I must go. I therefore ask that you accept my resignation as your pastor, the relationship to cease the first of November.

"I trust that I do not need to say that this step wrenches my heart deeply. Your love and loyalty have lighted the years by as if on wings of joy. I shall always hold you in my heart in a dear place, and shall not cease to pray that the wisdom and grace of God may bring you into ever growing circles and constantly enlarging places of usefulness and honor as they have so notably done in the past. May the richest blessing of the unfailing grace of Him whose are all the factors in His Kingdom guide you in every step and bring you surely to the highlands of the fullest service, from where the eyes of even the earthly can see the morning land of no departures and no tears."

#### DR. F. F. GIBSON CALLED

A committee was named to recommend a pastor. Its task was not easy. After long and prayerful consideration our hearts and minds turned to Dr. F. F. Gibson. So strong were the deacons in their belief that Dr. Gibson was the right man, R. C. Bowden and Dr. W. Owen Carver were sent to Ocean Grove, N. J., to confer with him. He agreed to give the call due consideration. Time passed with no decision reached and the committee was moved to send Deacon Bowden and E. E. Sutton to Richmond, Va., to get his answer, which was an acceptance of the call.

Meanwhile Miss Mattie Leatherwood was employed as office secretary of the church and Clarence S. Leavell, who had served as enlistment secretary, tendered his resignation after securing appointment to an Artillery Officers Training School. Brother Leavell also had served for a time as superintendent of the Sunday-school. His application for admission to the training camp had been pending since May.

Many members of the congregation served in the war and an "Honor Roll" of those in the service at the time the Armistice was signed was spread on the records at the

**FINLEY F. GIBSON**

1919—

regular business meeting December 4. The roll included the following names:

Lieut. Col. Wilford Twyman, Lieuts. R. Rodes Boswell, Julian Converse, Thomas Knight, Lyman P. Hailey, Samuel H. McMeekin, John B. Floyd, Jr., William Redford, W. E. Gardner, E. L. Pirkey, Guy Sanderson, Dye Atherton, Frank Pirkey and Harry V. Davis, Jr.; Corp. James R. Boswell and Ransom H. Bassett, Allen Montgomery, Ernest Powell, Carroll C. Rudd, Earl Davis, C. C. Arnold, James Jones, Fred S. Higdon, Paul Jaghilkey, Harry Jones, Charles Jackson, William Linnehan, S. Ross Moore, Paul Powell, John Barriger, Claude Keller, Henry Richardson, C. S. Leavell, Eugene W. Baird, William W. Major, C. W. Opal and W. S. Caldwell.

Dr. Gibson was pastor of the Grace Street Baptist Church of Richmond, Va., at the time he accepted the call to become pastor of the Walnut Street Church.



At the time he began his ministry the church had an active membership of 1,116 and had made total contributions for all purposes in 1918 of \$28,992.58. That the membership has increased more than 200 percent, now numbering more than 3,700, and contributions have increased to a point where they totaled \$67,813.66 in 1936 is evidence of his inspiring leadership. Similar growth of the Sunday-school has been experienced, the 1937 total enrollment being reported as 2,769.

Success of his ministry can be attributed to his everlasting zeal, to complete acceptance of God's business as his business, to a sustained driving power appearing more mechanical than manual in withstanding fatigue, and to his unusual ability to keep ever alive and vital, especially for young people, the challenge to accept God's offer of salvation and undertake the Christian life. An evangelist at heart, he seems never to tire of seeking out the clerk behind some ten-cent-store counter, the humble worker or the man of wealth to point the way to everlasting life.

Throughout the first eighteen years of his pastorate he has accepted repeated invitations to conduct revival meetings for other churches and has seemed to find in those services the inspiration that has made his pastorate a continuous revival in Walnut Street Church. Very, very few Sundays have passed without additions to the church when he was in the pulpit.

One of his first acts after assuming his pastoral duties was to summon the deacons in special session and ask them to prepare "immediately" a list of the shut-ins and the sick. That was the signal for start of a continuous round of pastoral calls that has kept him in close personal contact continuously with members of the congregation.

The 75-Million campaign of the Southern Baptist Convention was launched in 1919. The church, in business session October 19, accepted the \$150,000 quota allotted by the Long Run Association and E. C. Farmer, E. M. Nuckols, S. B. Tinsley, Dr. R. Lindsay Ireland and Dr. W. Owen Carver were named campaign captains. The church not only sub-

scribed its quota but raised an amount in excess of the allotment.

Death of Deacon C. H. McCarty prompted adoption of resolutions in December expressing appreciation of his life and services. Brother George W. Card was elected to the board.

The annual report of the treasurer showed total contributions of \$29,798.25 in 1919.

The following year contributions jumped to \$46,279.13, the annual report of the treasurer disclosed.

That year saw birth of the Men's Union and appointment of a committee to negotiate for purchase of a parsonage. The committee, composed of L. M. Render, E. E. Sutton and Dr. W. M. Randall, selected the residence next door to the church, at 1111 S. Third, and at the instruction of the church made an initial offer of \$8,000 for the property. The final price agreed on before the house was purchased in 1921 was \$10,000.

It should be noted here that in December of 1920 a free will offering was taken and \$1,206.22 contributed for the relief of starving millions in China and Europe. Willingness of the members to open their purses to such an appeal has been characteristic of the church's deep sympathy with suffering wherever found and interest in the welfare of all mankind.

Deacon W. D. Major, one of the best loved and most active members of the congregation, was stricken with fatal illness as the year came to a close. Minutes of the January 3, 1921, business meeting contain resolutions expressing deep feeling over his loss.

In 1921 members of the Eight-Mile Mission organized the Lyndon Baptist Church and were granted letters of dismissal. Property used by the mission was conveyed to trustees of the new congregation according to the custom of the church in sponsoring organization of new churches.

By this time the Sunday-school was beginning to outgrow its quarters and the deacons held a series of called meetings to discuss with Brother G. S. Dobbins ways and



means of enlarging the plant, which later was accomplished. Under direction of Brother Dobbins a downtown Men's Bible class had been organized and met each Sunday morning in one of the theaters. The project was not sufficiently successful to be made permanent, however.

The 1921 letter to the association reported 1,417 members and total contributions of \$50,374.

In the years that followed membership of both the church and Sunday-school continued to grow, and increased interest was developed in the young people's work.

Sunday morning congregations filled the auditorium and at times it was difficult to find a seat at the Sunday night service. The large number of persons attending church regularly was indication of the fact that straightforward, out-of-the-Bible preaching of Pastor Gibson had not lost its hold on God's people nor its appeal for a lost world.

In 1922 a movement was launched to organize a Boy Scout troop at the church but the undertaking never proved very popular. Some years earlier a "Boy's Brigade" had been sponsored.

Among deacons elected in December were J. D. Coleman, W. T. Chapin, Paul Powell and E. M. Nuckols. Brother John M. Lea, having resigned, was elected an honorary deacon.

#### SUNDAY SCHOOL PLANT ENLARGED

The following year saw the church take action to remodel the building. On May 9, a recommendation of the deacons that a committee be authorized to plan the alterations at a cost of approximately \$50,000 and order the work to proceed was approved. At the same time the church voted authority to borrow \$50,000 on a mortgage note and named a second special committee to handle financial transactions.

The building committee was composed of Walter Brashear, G. S. Dobbins, Dr. W. M. Randall, S. B. Tinsley, G. W. Card and G. T. Browder. On the finance committee were Brother Tinsley, George Heaton, W. T. Chapin, L. M. Render and L. C. Reynolds.

Accordingly the work was started and pushed as rapidly as possible to completion. In November it was found necessary, however, to borrow an additional \$17,000 to complete remodeling of the Sunday-school quarters. On recommendation of the deacons the loan was authorized, and at the same time the church voted to convey property used by the mission at Twelfth and Kentucky to the newly organized Grace Baptist Church.

In December the church lost Brother Card, who moved away from the city, tendering his resignation as enlistment secretary and as a deacon. Brother A. M. Vollmer was elected to the former position, being assisted by his wife, who was named office secretary, and also by Miss Mattie Leatherwood, who aided with the enlistment work until October of the following year. Two vacancies then existed on the Board of Deacons and George T. Browder and John T. Barriger were elected and ordained.

In 1924, at a regular Sunday morning service with approximately 1,900 members present, the church voted opposition to legalized gambling. The matter had been, and continues to be a real social and moral problem in Louisville and in Indiana, across the Ohio River.

In December, 1924, Deacon Paul Powell moved his membership to another church and H. V. Bomar was elected to take his place on the board, but did not accept.

A year later, on December 9, 1925, Brother Tinsley tendered his resignation as Superintendent of the Sunday-school but was prevailed on to continue serving until some suitable successor could be agreed on.

#### NUMBER OF DEACONS INCREASED

Size of the congregation and increasing responsibilities of the Board of Deacons, meanwhile, prompted a decision to enlarge the body to twenty-four members, eight to be elected each year for terms of three years each, which was done the following February.

Another faithful member was lost when Brother Oscar Farmer died March 18, 1926. He had long been regarded



one of the more loyal members of the congregation and of the Board of Deacons.

With his death four vacancies existed in membership of the board and at an election in April Frank Owens, Herbert Harmon, Robert Lear and E. G. Hewett were selected to fill out the membership.

At that meeting Brother Tinsley again offered his resignation as head of the Sunday-school and it was accepted with regret. For twenty-five years he had served continuously, with exception of a break of about two years. By tireless effort he had built a strong organization and had directed growth of the school to an average attendance of over 1,000. Brother Vollmer, who has served as an assistant superintendent, was named to succeed him.

At that time the Eastern Parkway Baptist Church was experiencing financial difficulties, which the Long Run Association undertook to relieve. Walnut Street Church was asked to contribute \$400 and in response raised \$453.99 by special collection.

Another outside call, of a somewhat different nature, was received about the same time from the Carlisle Avenue Baptist Church, which asked our church to assume supervision of the South Side Mission at Eighth and Camden. A committee was appointed to arrange the details and the mission was taken over, forty-two members presenting themselves for membership in our church.

The growth of this mission was steady and it was found necessary frequently to provide additional room. In 1931 an appropriation of \$1,200 was made to purchase materials for a new building, men of the mission doing the work themselves. On October 4, 1934, the mission was declared a duly organized church and letters were granted 228 members who comprised the original congregation. Title to the property was conveyed to trustees of the new church. Active in development of this church were Deacon Heaton and his son, George D., Jr., who was ordained in 1928 and acted as pastor of the mission while attending the Seminary.

Another mission under supervision of the church at the time was the St. Matthews Mission.

The only new deacon elected at the annual business meeting was W. G. Richardson, named to succeed Brother E. E. Sutton, who left the congregation to affiliate with another church.

During 1926 the membership increased from 2,224 to 2,359, ninety-three joining for baptism. The average Sunday-school attendance was 886 and contributions totaled \$62,386.17. Thus did the church continue to flourish under Dr. Gibson.

The pastor's son, W. Oscar Gibson, was one of several ministers ordained during 1927. Throughout the years the church has bestowed this sanction on scores of candidates, including men who developed into able pastors, missionaries and denominational leaders.

#### SOUTHERN BAPTIST CONVENTION

In May, 1927, the Southern Baptist Convention met in Louisville, bringing to the city leaders of the church from throughout the South.

As the Baptist hosts gathered for that great session Dr. George W. McDaniel, of Richmond, Va., and the Rev. Dr. J. Jeter Hurt, Jackson, Tenn., preached at the morning and evening services of the church on May 8. Many members of the congregation also attended an afternoon session of the convention at the Jefferson County Armory, at which the Rev. Dr. George W. Truett, great preacher of Dallas, Texas, spoke.

Throughout the week members of the church participated in the convention activities and deliberations, contributing their part to success of the meeting.

Dr. Gibson then had completed the first eight years of his ministry. During the period approximately 2,500 members had been received and some \$450,000 paid into the treasury, more than half of which was for missions and benevolences.



May 23 saw the passing of Brother J. J. Norton, who had served as a deacon for more than eleven years and as treasurer for more than eight. Of him it was written that "no eulogy can be as eloquent as his life was beautiful." His death was a sad loss.

Dr. R. I. Kerr was elected to succeed him as deacon and W. T. Chapin was selected to assume the duties of treasurer.

A special collection during May produced \$507 which was contributed through the Red Cross for the relief of Mississippi Valley flood sufferers.

Death again visited the congregation in February, 1928, to end the labors of the beloved Deacon Brother Walter Brashear. J. Aubrey Hunter was elected to fill his place on the Board of Deacons.

The St. Matthews Mission was authorized to form a church and letters were granted eighty-five members for that purpose.

Another special collection, taken during 1928, should be noted. It was to help meet a financial crisis of the Home Mission Board.

"Today," the Church Chimes announced on November 11, "our membership is called upon to save the honor of Southern Baptists by co-operating with other Baptist churches throughout the South in replacing the \$953,000 which an unfaithful employee of the Home Mission Board stole."

Accounts of the shortage had been carried in the daily press and the congregation was familiar with the situation. The members responded to the appeal by contributing \$2,110.19 to help make up the loss.

As the church continued to grow in all departments of its work 809 persons were baptized during the five-year period, 1929 to 1933 inclusive. In a new purge of the roll, however, 185 names were placed on the "retired" list in 1929.

The church sustained an unusually heavy, and sad loss during 1929 in the death of three deacons. Brother W. H. Delph and Dr. J. H. Baldwin died in January, and F. F. Gibson, Jr., and Herbert Harmon were elected to succeed

them. In October death came again to claim Brother George T. Browder.

Among ministers ordained during the year were George A. Carver, a son of Dr. W. Owen Carver, who later went as a missionary to China, and the Rev. G. E. Cameron, brother-in-law of Dr. Gibson, who had embraced the Baptist faith after serving as a minister of the Methodist Church for thirty years.

Other events of interest that year were organization of the Grace Street Mission as an independent church, and completion of the remodeling of the main church auditorium.

#### "THE GREAT DEPRESSION"

With a general economic crisis pending, the church entered 1930 with a building debt of \$61,000, and as the "great depression" unfolded contributions dropped from about \$70,000 in 1929 to only about \$44,000 in 1933. During that period, however, all principal and interest payments were met by the church, in no year was a deficit reported and contributions to missions and benevolences averaged approximately \$22,000 annually. Indeed a remarkable depression record!

Death again laid a heavy hand on the church in 1933, once more claiming three faithful deacons. Luther C. Reynolds, a former president of the Baraca Class and later teacher of a young men's class in the Sunday-school, died March 3. Ten days later Brother E. C. Farmer, son-in-law of Dr. Eaton, who devoted much of his time and interest to the needy and the welfare of Baptist orphans, was called home. Another faithful worker and teacher in the Sunday-school was Deacon E. A. Converse, who died June 7. The Lord had called to their reward three of his faithful saints.

Two more deaths in April, 1934, brought fresh sorrow to the congregation as Deacon George D. Heaton and Dr. W. D. Powell, then field secretary of the Foreign Mission Board but still a member of the church, passed away.



Another loss was sustained in the resignation of Brother Vollmer, who accepted a call to become pastor of the First Baptist Church at Dyersburg, Tenn. Harry M. Parrent, of Frankfort, Ky., was elected full-time secretary-treasurer of the church, taking over the duties of enlistment secretary, and Deacon John T. Barriger was chosen to succeed him as Sunday-school Superintendent.

Sunday, October 7, marked the fifteenth anniversary of Dr. Gibson's pastorate. During that period 5,110 persons had come into the fellowship of the church and more than \$900,000 had poured into the treasury, \$426,252.06 going for current expenses and \$482,457.10 to missions and benevolences.

In 1935 the church contributed another missionary to the Orient. Miss Dorothy Carver, daughter of Dr. and Mrs. W. Owen Carver, sailed in September for Japan.

Dr. Carver, on November 1, 1936, was honored by the church when The Chimes of that date was dedicated to him in recognition of forty years service on the Seminary faculty. He had been a member of the church twenty-eight years and for a number of years teacher of the Men's Bible Class.

#### REDUCTION OF BUILDING DEBT

At the outset of 1936 the building debt still amounted to \$42,400 and decision was reached to conduct a campaign in an effort to pay off the obligation. The campaign continued throughout the year under the direction of Deacon V. V. Cooke. It resulted in wiping out more than half of the debt, and on April 11, 1937, the success was celebrated. At the morning service a mortgage on the church building and Sunday-school plant in the sum of \$40,000, dated in 1929 and maturing in December, 1944, was burned amid great rejoicing. The congregation stood and sang "Praise God from Whom All Blessings Flow" and the pastor offered a prayer of thanks. Taking up the mortgage left only \$18,000 debt, which is owed the Kentucky Baptist State Mission Board. High praise was heaped on Deacon Cooke for his leadership in the campaign.

Word was received by the church on September 2, 1936, of the death in Arkadelphia of Former Pastor Winburn with a feeling of real loss.

Ill health meanwhile curtailed activities of two faithful Sunday-school workers. On the advice of his physician Deacon R. C. Bowden resigned as teacher of the Berean Bible Class, bringing to a close active service in the school for nearly forty years. Mrs. S. B. Tinsley also was forced to give up her duties as superintendent of the Extension Department of the school, a position she had held for seventeen years. Under her leadership the department had grown to a point where it had an enrollment of 600, with forty-two active visitors.

#### TREASURER'S REPORT FOR 1936

The treasurer's report was the most encouraging of recent years. The budget called for \$27,000 for current expenses and \$19,000 for missions and benevolences. Contributions in both cases exceeded the goals, totaling \$45,592.55 for current expenses, including payment on the debt, and \$19,701.34 for missions and benevolences.

#### THE FLOOD

In 1937 came Louisville's great flood. The Kentucky Baptist Bible Conference was in session when the water passed the danger point and the meeting was closed at noon on Thursday, January 21, so that visiting preachers could get out of town and return to their homes.

Rain continued to fall and the people in the West End were compelled to abandon the homes. The Sunday-school plant, including the kitchen, was placed at the disposal of the relief agencies for use as a refugee center. On Sunday morning, January 24, however, the rising water found its way into the building and rose gradually to a depth of nine feet and nine inches in the basement. The plant was used by the Red Cross for a period, in all, of about four weeks, taking care of immediate needs of some 300 persons a day in the building.





**FLOOD PICTURE OF CHURCH**

To pay for the flood damage a special observance was held on "Mother's Day," May 9, in the Sunday-school. The attendance was 1,467 and contributions totaled \$3,957.32. Enough was left over from the fund to increase the debt reserve to \$2,000. That amount was paid promptly on the building fund debt, cutting the obligation to \$16,000.

Not unmindful of the suffering of other churches in the south which also experienced flood damage, the congregation took a special collection for them, raising \$760.32 for their relief.

Following the flood, Deacon E. G. Burnett was stricken fatally and died on March 1 after serving faithfully for many years. Earlier, a vacancy had been created on the Board of Deacons through resignation of Brother E. G. Hewitt, who moved his membership to another church and C. W. Eads had been elected to succeed him.



### THE CHURCH CHIMES

It should be noted here that the playing of the chimes brought cheer to many persons during the flood siege, the twelve giant bells, largest of which weighs 4,300 pounds, sending their mellow harmony out across muddy waters. At the controls was Robin F. Money, who had played the chimes continuously for eight years and whom the Louisville Courier-Journal later honored in a special Sunday article.

Typical of the feeling of hundreds of Louisvillians was the statement of a woman in a letter to a Chicago friend. She said: "Amid the distress that the flood brought, you cannot know how good it was to hear the chimes of the Baptist Church as they rang out 'Rock of Ages.'" The Chicago "friend" happened to be a sister of Mr. Money, the Courier-Journal pointed out!

"A profound air of reverence characterizes Mr. Money's speech in referring to the bells," the article continued. "The chimes bring spiritual values to more people than the pastor can ever reach from his pulpit. I believe that no sacrilegious hand should touch them. Preceding the playing of the chimes I regard it my sacred duty to invoke divine guidance in performing the task that has meant so much to so many people."

Regarding the quotation, the author of the article explained that: "Mr. Money spoke from years of experience with those to whom the chimes have brought cheer. Scores of requests come from the depressed and dying, as well as from many others who ask for a hymn that for them holds special appeal." A number of individual cases were cited, including that of a dying hospital patient who had the nurse call Mr. Money by telephone and request that he play "Abide With Me."

### GENERAL ASSOCIATION CENTENNIAL

The year was marked by the 100th anniversary of the founding of the General Association of Kentucky Baptists, organized in October, 1837, at a meeting in the old First



Baptist Church, which united in 1849 with the Second Church to form the Walnut Street Church. In view of the relationship it was quite fitting that our congregation played host to the Centennial gathering November 16 through 18. Pastor Gibson delivered the address of welcome to the messengers.

At the time the church was sponsoring a mission at Tenth and Dumesnil, in a rented building, with preaching and Sunday-school services each Sunday, and prayer services on Thursday nights. The Rev. John S. Rasco, of Alabama, a student in the Seminary was in charge of the work.

Thus, the close of 1937 found Walnut Street Church still carrying on the work inaugurated more than 100 years earlier, still pushing ahead toward continued service and greater achievements, still as young in spirit and vitality as it was in pioneer days, still striving to serve God in every way.

*"I love Thy Church O God!  
Her walls before Thee stand,  
Dear as the apple of Thine eye,  
And graven on Thy hand.*

*"Sure as Thy truth shall last,  
To Zion shall be giv'n  
The brightest glories earth can yield,  
And brighter bliss of Heav'n."*





WALNUT STREET CHURCH AT PRESENT



## CHURCH COVENANT OF WALNUT STREET BAPTIST CHURCH

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As we trust we have been brought by divine grace to embrace the Lord Jesus Christ, and by the influence of His Spirit to give ourselves up to Him, so we do most solemnly covenant with each other, that God enabling us,

We will walk together in brotherly love,

That we will exercise a Christian care and watchfulness over each other, and faithfully warn, rebuke and admonish one another as the case shall require;

That we will not forsake the assembling of ourselves together, nor omit the great duty of prayer, both for ourselves and for others;

That we will participate in each other's joys, and endeavor, with tenderness and sympathy, to bear each other's burdens and sorrows;

That we will earnestly endeavor to bring up such as are, or may be, under our care, in the nurture and admonition of the Lord;

That we will seek divine aid to enable us to walk circumspectly and watchfully in the world, denying ungodliness and every worldly lust:

That we will strive together for the support of a faithful evangelical ministry among us and contribute regularly to the spread of the Gospel throughout the world:

That we will endeavor, by example and effort to win souls to Christ: and through life, amidst evil report and good report, seek to live to the glory of Him who has called us out of darkness into His marvelous light.





## DEACONS

Front Row left to right: E. M. Nuckols, Geo. E. Hays, S. B. Tinsley, R. C. Bowden, L. M. Render, Dr. W. M. Randall.  
 Second Row: Earl Williamson, G. C. Jenkins, Herbert Harmon, J. A. Hunter, F. W. Owens, Chairman, Finley F. Gibson, Jr.,  
 V. V. Cooke.  
 Third Row: W. G. Richardson, Lee J. Owsley, Dr. R. I. Kerr, Dr. C. D. Houze, Robert Lear, W. T. Chapin.  
 Fourth Row: Dr. H. H. Hagan, John T. Barriger, Carter W. Eads, Herbert C. Cralle.



